

THE ARENA.

EDITED BY B. O. FLOWER.

PUBLIC LIBRARY,
DETROIT, MICH.
MAY 8 1894

VOL. VIII.

PUBLISHED BY
ARENA PUBLISHING CO.,
BOSTON, MASS.
1893.

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The FINKHAM PRESS, 289 Congress Street, Boston

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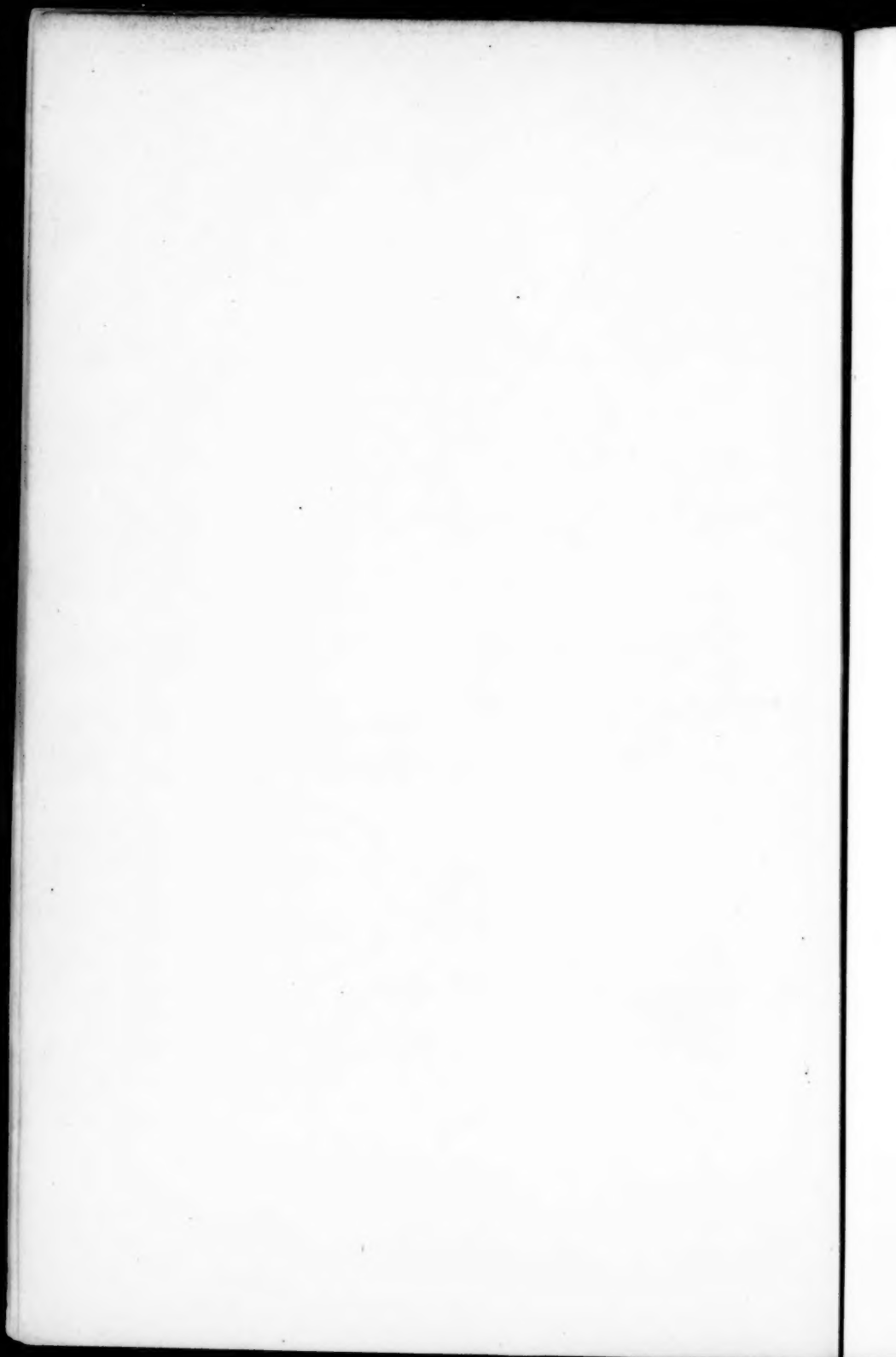
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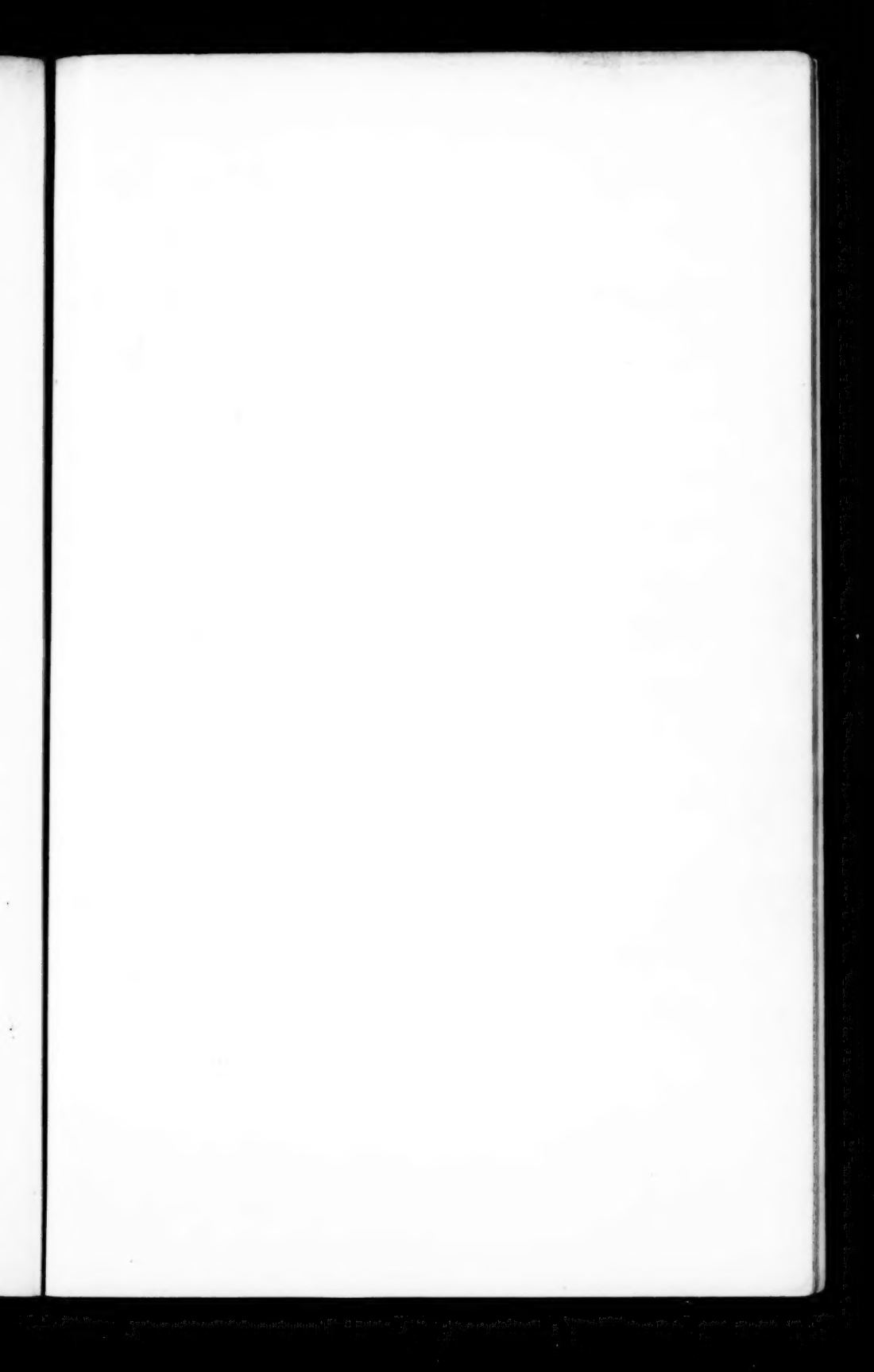
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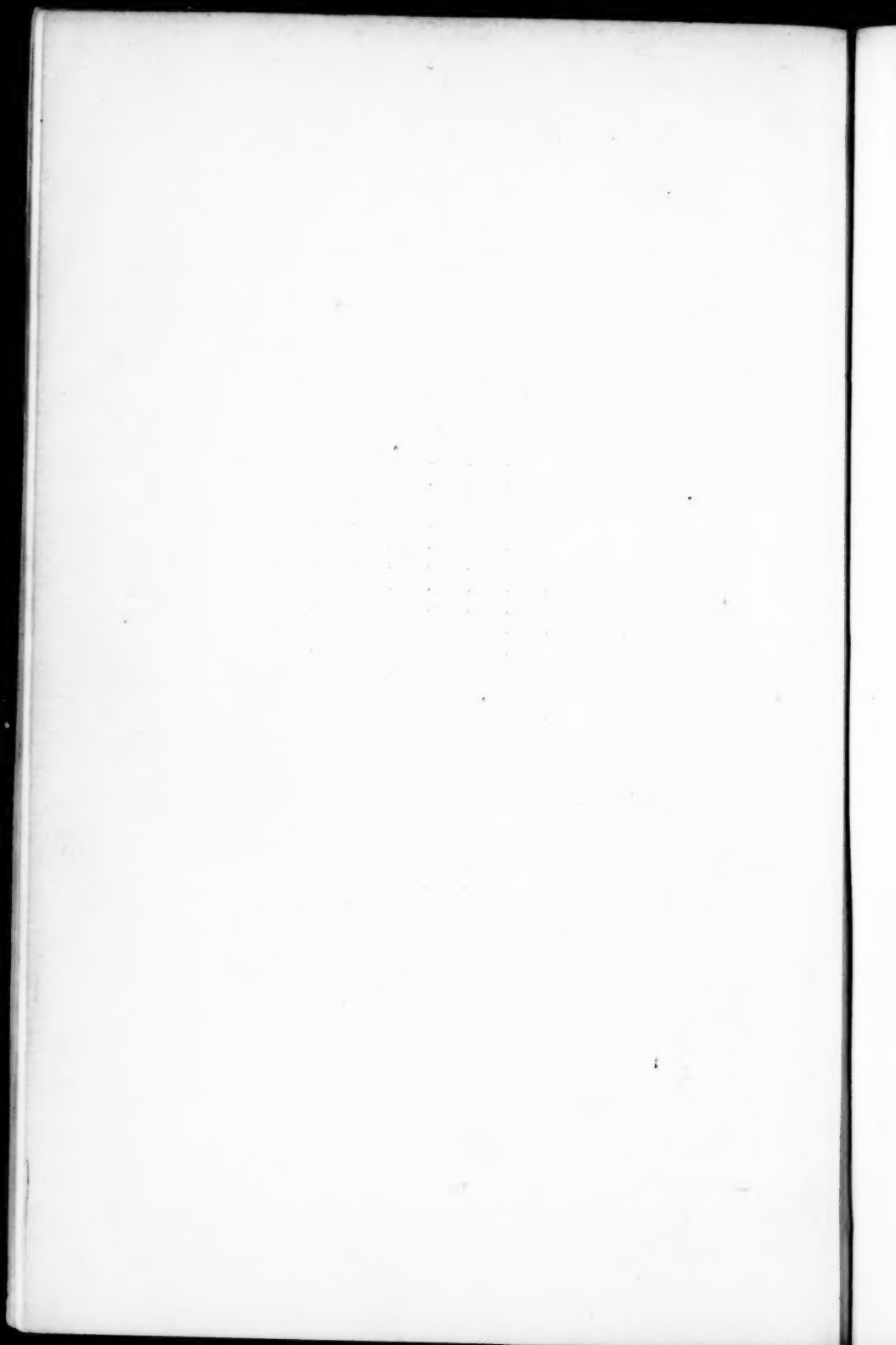




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THE ARENA.

No. XLIII.

JUNE, 1893.

INSANITY AND GENIUS.

BY DR. ARTHUR McDONALD.

HUMAN beings may be classified, in a general way, into normal and abnormal. By "abnormal" is meant departure from the normal. While the term "abnormal" often suggests ethical or æsthetical characteristics, it is here employed with no such reference. Thus a great reformer and a great criminal are both abnormal in the sense of diverging much from the average or normal man.

Human abnormality may be divided into three general forms—insanity, genius, and crime. The third form, "crime," includes all excessive degrees of wrong.

Assuming the natural history point of view, man should be studied as we study all species below him. In an investigation, therefore, of insanity and genius, we must, as far as possible, eliminate all those ethical and æsthetical ideas (however important) that we have been accustomed to associate with these terms; for an empirical study is concerned with facts, rather than with sentiments, emotions, or ideals connected with such facts.

INSANITY.

Krafft-Ebing* defines insanity, from the anatomical point of view, as a diffuse disease of the brain, accompanied with nutritive, inflammatory, and degenerative changes. The division between mental and brain diseases is purely a prac-

* "Psychiatrie," 1890.

tical one, and not strictly scientific. Mental diseases are a special class of cerebral diseases, and from a clinical standpoint are distinguished by psycho-functional disturbances. Insanity is not only a disease of the brain, but also a diseased alteration of the personality. One difficulty in distinguishing between sanity and insanity is due to the fact that the manifestations of one can correspond exactly to those of the other. The first symptoms are not generally intellectual, but emotional; there is abnormal irritability. The fluctuating line between sanity and insanity, as frequently seen in public and private life, can, says Krafft-Ebing, oscillate between the extremes of genius and mental disease. Such men show peculiarities in thought, feeling, and action; they are called strange or foolish because the great majority of men feel or act otherwise. So their combinations of ideas are uncommon, new, striking, and often interesting; yet they are not capable of making use of these new thoughts. Such individuals are not yet insane, but still they are not quite right. They form the passage over to insanity; they are on the threshold. They are so eccentric as to be said to have a strain of madness in them. Maudsley* calls this an "insane temperament"; it is characterized by a defective or unstable condition of nerve element, a tendency to sudden caprices, to act independently of the social organism; a personal gratification that seems to others a sign of great vanity. But they are so engrossed in their own impulses as not to be conscious of how it affects others. In Maudsley's opinion, this predisposition to insanity lies close to genius in some cases. He says such pseudo-geniuses are numerous in public life; they believe themselves on the way to weighty discoveries and humanitarian enterprises, which turn out to be unfruitful; some are inventors, improvers of the world, revolutionary heroes, creators of new sects, to whose plans an agitated public sometimes lends a willing ear, but whose work necessarily fails, because it is only a "mental flash of a puzzled head," and not a ripened result out of the development of civilization.

Some persons having this insane temperament may be called mattoids, to use Lombroso's expression. They are strikingly peculiar, eccentric, and original, but generally in useless ways; they show disproportionate development; they

* "Pathology of Mind."

are closely allied by heredity to mental disease, and may gradually develop into this state. Thus one member of a family may show genius, another be insane or epileptic. This may indicate an extreme sensibility in the family, which under different conditions of life and body has taken different forms. This extreme nervous sensibility may endow a person with genius, but not the highest genius; for he lacks the power of the critical sense and the vast intelligence of the genius, which permits him to correct his wild imagination. The insane temperament shows originality, but lacks the critical spirit; the ordinary normal mind has some critical spirit, but lacks originality; the genius possesses both originality and critical power.

Clouston says that there are a number of examples of insane temperaments ranging from inspired idiots to inspired geniuses; that De Quincey, Cowper, Turner, Shelley, Tasso, Lamb, and Goldsmith may be reckoned as having had in some degree the insane temperament. Some are original, but in the highest degree impracticable and unwise in the conventional sense of the term. Another form of this temperament is sometimes illustrated in spiritualism, thought reading, clairvoyancy, and hypnotism.

The pseudo-genius, or mattoid, is, then, one who has the insane temperament, with originality and particular talents in certain lines, and often displays a mixture of insanity and genius. In the words of Maudsley, he desires to set the world "*violently right*"; under mental strain he is impulsive, and may be attacked with derangement. A weaker and much less important class of mattoids is the egotistic variety, with no capacity to look at self from an outside standpoint. This self-feeling may widen into the family, but develops no further. This class considers its oddities higher than the virtues of others. Another phase is illustrated by those who have little sympathy for their own kind; they often have extreme affection for some dog or cat, and suppose that they are exceedingly humanitarian because they love animals more than human beings.

Hammond* says that "the discrimination of the very highest flights of genius from insanity is a difficult, and at times an impossible, undertaking, for they may exist in one and the same person." Hammond also is of the opinion

* "Treatise on Insanity," New York, 1883.

that more people of great genius exhibit manifestations of insanity than do persons with ordinary mental faculties. He mentions as showing symptoms of insanity, or at the close of life passing into fatuity, Tasso, Burns, Swift, Mozart, Haydn, Walter Scott, Blake, and Poe.

Schüle * defines insanity as a disease of the person, resting upon and caused by a brain affection. Here it is to be understood, psychologically speaking, that a pathological symptom does not constitute the essence of a mental disturbance, be the thought ever so broken or the disposition or action ever so anomalous. Hallucinations under certain conditions can appear temporarily, or superstition can come within the range of specific mental disease, and yet there is no insanity. In true mental disease the whole person must be included, so that in his thoughts, feelings, and actions he is no more determined by motives which may be changed by reflection and conclusion, but by irremovable feelings and ideas upon the ego, which, if called up, exercise an incontestable superior power. It is the *mental compulsion that constitutes the essence of mental derangement*. The patient often stands under its power as a whole personality; at another time he is theoretical or reflective as to this force over him; but the distinctive point is that he cannot clear it away, nor overcome it through logic, nor stop it by his will. This compulsion is grounded in a fundamental organic brain disease.

According to Arndt, † our manner of knowing, feeling, and willing is differently developed, and shows itself in feeble or strong constitutions, as nervousness, weakness, or insanity; or as gift, talent, or genius. Every mental disease is a reaction of the nervous system impaired in its nutrition, especially the nutrition of the brain. Arndt's idea is that when a nervous condition appears occasionally in parents and grandparents, it sooner or later passes over into mental disease, as seen in children of aged parents born late, or in children of parents with talent or genius. In the first case (in children born late) this nervous condition develops with the decrease of vital energy; in the second case it comes from the nature of the higher endowment or genius. This endowment or genius is an expression of a highly organized nervous system,

* "Klinische Psychiatrie."

† "Lehrbuch der Psychiatrie."

more particularly that of the brain. Thus it is that all higher gifts, including genius, are very frequently subject to all kinds of diseased conditions, peculiarities, idiosyncrasies, and perversities. Arndt mentions as examples among poets, Tasso, Lenau, Heinrich, Von Kleist, Hölderlin, Gutzkow; among artists, Robert Schumann, Carl Blechen; among scientists, Pascal, Frederic Sauvages, John Müller, Robert von Meyer; among statesmen and generals, Tiberius and the Duke of Marlborough. A large number of geniuses were the last of their kind; as Democritus, Socrates, Plato, Aristotle, Cæsar, Augustus, Galenus, Paracelsus, Newton, Shakespeare, Leibnitz, Kant, Voltaire, Gustave Adolphus, Frederick the Great, Napoleon, Linné, Cuvier, Byron, and Alexander von Humboldt. The family of Schiller has died out in its male members. This dying out of genius can only be explained, according to Arndt, by the weakness of the organizations, and the resulting hyperæsthesia. This also is an explanation of the fact that the brothers and sisters of geniuses are often mediocre and sometimes weak minded.

GENIUS.

Moreau of Tours * holds that genius is the highest expression, the *ne plus ultra* of intellectual activity, which is due to an over-excitation of the nervous system and in this sense is neurotic; that disease of the nervous centres is a hereditary condition, favoring the development of the intellectual faculties. He maintains, on the basis of biographical facts, that among distinguished men one finds the largest number of insane; that the children of geniuses are inferior even to those of average men, owing to convulsions and cerebral diseases in infancy. Genius is always isolated; it is a *sumum* of nature's energy, after which her procreative forces are exhausted. Mental dynamism cannot be exalted to genius, unless the organ of thought is in a condition analogous to that of an abnormal irritability, which is also favorable to the development of hereditary insanity. When the mind reaches its highest limit it is in danger of falling into dementia. The cerebral troubles of great men, from simple nervousness to normal perturbation, are the natural, if not necessary effects, of their organization.

* "Psychologie Morbide."

* Lélut also considers genius a nervous affection, a semi-morbid state of the brain. † Nisbet holds that genius and insanity "are but different phases of a morbid susceptibility of, or a want of balance in, the cerebro-spinal system." "Whenever a man's life is at once sufficiently illustrious and recorded with sufficient fulness, he inevitably falls into the morbid category." Huxley says: "Genius, to my mind, means innate capacity of any kind above the average mental level. From a biological point of view, I should say that a 'genius' among men stands in the same position as a '*sport*' among animals and plants, and is a product of that variability which is the postulate of selection. I should think it probable that a large proportion of '*genius sports*' are likely to come to grief physically and socially, and that the intensity of feeling, which is one of the conditions of what is commonly called genius, is especially liable to run into the fixed ideas which are at the bottom of so much insanity." Lombroso † ‡ says that from an anatomical and biological study of men of genius, who are semi-insane, from an investigation of the pathological causes of their apparition, marks of which are almost always left in their descendants — with all this in view, there arises the conception of the morbid, degenerative nature of genius.

While, then, some alienists hold that genius is a pathological condition of the nervous system, a hyperæsthesia, a nervous or mental disease, others do not go so far; yet all seem to be agreed that the relation between insanity and genius is very close.

As an introduction to the biographical study of genius, it will be interesting to give the opinions of geniuses themselves.

Aristotle says that under the influence of a congestion of the head there are persons who become poets, prophets, and sibyls. Plato § affirms that delirium is not an evil but a great benefaction when it emanates from the divinity. Democritus || makes insanity an essential condition of poetry. Diderot ¶ says, "Ah, how close the insane and the genius

* "Démon de Socrate."

† "The Insanity of Genius," London, 1891.

‡ "L'Homme de Génie."

§ Phædo.

|| Horace, *ars Poetica*.

¶ Dictionnaire Encyclopédique.

touch; they are imprisoned and enchained, or statues are raised to them." Voltaire says: "Heaven, in forming us, mixed our life with reason and insanity; the elements of our imperfect being; they compose every man, they form his essence." Pascal says: "Extreme mind is close to extreme insanity." Mirabeau affirms that common sense is the absence of too vivid passion; it marches by beaten paths, but genius never. Only men with great passions can be great. Cato* said, before committing suicide, "Since when have I shown signs of insanity?" Tasso said, "I am compelled to believe that my insanity is caused by drunkenness and by love; for I know well that I drink too much." Cicero speaks of the "*furor poeticus*," Horace of the "*amabilis insania*," Lamartine of "the mental disease called genius." Newton, in a letter to Locke, says that he passed some months without having a "consistency of mind."

Chateaubriand says that his chief fault is weariness, disgust of everything, and perpetual doubt. Dryden says, "Great wit to madness nearly is allied." Lord Beaconsfield says: "I have sometimes half believed, although the suspicion is mortifying, that there is only a step between his state who deeply indulges in imaginative meditations and insanity. I was not always sure of my identity or even existence, for I have found it necessary to shout aloud to be sure that I lived."†

Schopenhauer confessed that when he composed his great work, he carried himself strangely, and was taken for insane. He said that men of genius are often like the insane, given to continual agitation. Tolstoi acknowledged that philosophical scepticism had led him to a condition bordering on insanity. George Sand says of herself, that at about seventeen she became deeply melancholic; that later she was tempted to suicide; that this temptation was so vivid, sudden and *bizarre* that she considered it a species of insanity. Heine ‡ said that his disease may have given a morbid character to his later compositions.

However paradoxical such sayings may seem, a serious investigation will show striking resemblances between the highest mental activity and diseased mind. As a proof of

* Plutarch.

† "Contarini Fleming."

‡ "Correspondance Inédite," Paris, 1877.

this, we will give a number of facts, to which many more might be added.

BIOGRAPHICAL FACTS SHOWING ECCENTRICITIES, NERVOUS DISEASES, AND SYMPTOMS OF INSANITY.

The difficulty of obtaining facts of an abnormal or pathological nature and otherwise unfavorable, is obvious. Authors have not only concealed such data, but have not deemed them important enough to record. It is due to the medical men, whose life brings them closest to abnormal reality, that such facts have been gathered. If it be said that the abnormal or exceptional must be taken with some caution, because it is natural for the mind to exaggerate striking characteristics, it must be remembered that such facts, when unfavorable to reputation, are concealed. In the study of any exceptional or abnormal individual, as the insane or genius, one finds much more concealed than is known.

Socrates had hallucinations from his familiar genius or demon. Pausanias, the Lacedæmonian, after killing a young slave, was tormented until his death by a *spirit*, which pursued him in all places, and which resembled his victim. Lucretius was attacked with intermittent mania. Bayle says this mania left him lucid intervals, during which he composed six books, "*De Rerum Natura*." He was forty-four years of age when he put an end to his life. Charles the Fifth had epileptic attacks during his youth; he stammered. He retreated to a monastery, where he had the singular fantasy of celebrating his own funeral rites in his own presence. His mother (Jane of Castile) was insane and deformed; his grandfather (Ferdinand of Arragon) died at the age of sixty-two, in a state of profound melancholia. Peter the Great, during infancy, was subject to nervous attacks, which degenerated into epilepsy. One of his sons had hallucinations, another convulsions. Cæsar was epileptic, of feeble constitution, with pallid skin, and subject to headaches. Linné, a precocious genius, had a cranium hydrocephalic in form. He suffered from a stroke of paralysis. At the end of one attack he had forgotten his name. He died in a state of senile dementia. Raphael experienced temptations to suicide.* Pascal,† from birth till death, suffered from ner-

* "*Raphael*," pages de la vingtième année.

† "*L'Amulette de Pascal*," 1846.

vous troubles. At one year of age he fell into a languor, during which he could not see water without manifesting great outbursts of passion; and still more peculiar, he could not bear to see his father and mother near one another. In 1627 he had paralysis from his waist down, so that he could not walk without crutches; this condition continued three months. During his last hours he was taken with terrible convulsions, in which he died. The autopsy showed peculiarities. His cranium appeared to have no suture, unless, perhaps, the lamboid or sagittal. A large quantity of the brain substance was very much condensed. Opposite the ventricles there were two impressions, as of a finger in wax. These cavities were full of clotted and decayed blood, and there was, it is said, a gangrenous condition of the dura mater. Walter Scott, during his infancy, had precarious health, and before the age of two was paralyzed in his right limb. He had a stroke of apoplexy. He had this vision on hearing of the death of Byron: Coming into the dining-room, he saw before him the image of his dead friend; on advancing toward it, he recognized that the vision was due to drapery extended over the screen.*

Voltaire, like Cicero, Demosthenes, Newton, and Walter Scott, was born under the saddest and most alarming conditions of health. His feebleness was such that he could not be taken to church to be christened. During his first years he manifested an extraordinary mind. In his old age he was like a bent shadow.† He had an attack of apoplexy at the age of eighty-three. His autopsy showed a slight thickness of the bony walls of the cranium. In spite of his advanced age, there was an enormous development of the encephalon.‡ Michael Angelo,§ while painting "The Last Judgment," fell from his scaffold and received a painful injury to the leg. He shut himself up and would not see any one. Bacio Rontini, a celebrated physician, came by accident to see him. He found all the doors closed. No one responding, he went into the cellar and came upstairs. He found Michael Angelo in his room, "resolved to let himself die." His friend, the physician, would not leave him. He brought him out of the peculiar frame of mind into which

* "Edinburg Medical and Surgical Journal," January, 1843.

† Ségur, "Mem.," t. I.

‡ R. Parise, "Philosophie et Hygiène."

§ "Histoire de la Linture en Italie" (Reveille-Parise).

he had fallen. The elder brother of Richelieu, the cardinal, was a singular man; he committed suicide because of a rebuke from his parents. The sister of Richelieu was insane. Richelieu himself had attacks of insanity; he would figure himself as a horse, but afterwards would have no recollection of it. Descartes, after a long retirement, was followed by an invisible person, who urged him to pursue his investigations after the truth. Goethe was sure of having perceived the image of himself coming to meet him. Goethe's mother died of an apoplectic attack. Cromwell, when at school, had an hallucination in his room; suddenly the curtains opened, and a woman of gigantic stature appeared to him, announcing his future greatness. In the days of his power he liked to recount this vision. Cromwell had violent attacks of melancholic humor; he spoke of his hypochondria. His entire moral life was moulded by a sickly and neuropathical constitution, which he had at birth.

Rousseau was a type of the melancholic temperament, assuming sometimes the symptoms of a veritable pathetic insanity. He sought to realize his phantoms in the least susceptible circumstances; he saw everywhere enemies and conspirators (frequent in the first stages of insanity). Once, coming to his sailing vessel in England, he interpreted the unfavorable winds as a conspiracy against him, then mounted an elevation, and began to harangue the people, although they did not understand a word he said. In addition to his fixed ideas and delirant convictions, Rousseau suffered from attacks of acute delirium; a sort of maniacal excitation. He died from an apoplectic attack.

As space forbids giving further details, we will mention some persons of great talent or genius who have shown symptoms of insanity: Saint Simon, Swedenborg, Haller, Comte, Loyola, Luther, Jeanne d'Arc, Mohammed, Molière, Lotze, Mozart, Condillac, Bossuet, Madame de Staël, Swift, Johnson, Cowper, Southey, Shelley, Byron, Goldsmith, Lamb, Poe, Carlyle, Keats, Coleridge, Burns, George Eliot, Alfred de Musset, George Sand, Wellington, Warren Hastings, Bach, Handel, Newton, Chateaubriand, Beethoven, Alexander the Great, and Napoleon.

Additional biographical data concerning the different types of genius might be added, and many will occur to any one who has read the lives of great men. In certain

instances the authority for some of the facts might be questioned, but the great majority will remain.

Precocity is a symptom of genius and insanity. Dante composed verses at nine; Tasso and Mirabeau at ten; Comte and Voltaire and Pascal were great thinkers at thirteen; Niebuhr at seven; Jonathan Edwards, Bossuet and Pope at twelve; Goethe before ten; Victor Hugo and Fénelon at fifteen. Handel and Beethoven composed at thirteen; Mozart gave concerts at six; Raphael was renowned at fourteen. Yet some great men were regarded as poor pupils; as, for example, Pestalozzi, Wellington, Balzac, Humboldt, Boccaccio, Linné, Newton, and Walter Scott.

Originality is very common, both to men of genius and the insane but in the latter case it is generally without purpose. Hagen makes irresistible impulse one of the characteristics of genius, as Schüle (see above) does of insanity.* Mozart avowed that his musical inventions came involuntarily, like dreams, showing an unconsciousness and spontaneity which are also frequent in insanity. Socrates says that poets create, not by reflection, but by natural instinct. Voltaire said, in a letter to Diderot, that all manifestations of genius are effects of instinct, and that all the philosophers of the world together could not have given "*Les Animaux Malades de la Peste*," which La Fontaine composed without knowing even what he did. According to Goethe, a certain cerebral irritation is necessary to poets. Klopstock declared that in dreams he had found many inspirations for his poems. Thus as the great thoughts of genius often come spontaneously, so it is with the ideas of the insane.

Geniuses are inclined to misinterpret the acts of others, and consider themselves persecuted. These are well-known tendencies of the insane. Boileau and Chateaubriand could not hear a person praised, even their shoemaker, without feeling a certain opposition. Schopenhauer became furious and refused to pay a bill in which his name was written with a double "p." Unhealthy vanity is also common in the ambitions of monomaniacs.

Alienists hold, in general, that a large proportion of mental diseases is the result of degeneracy; that is, they are the offspring of drunken, insane, syphilitic, and consumptive parents, and suffer from the action of heredity. The

* "*Klinische Psychiatrie*."

most frequent characteristics of mental diseases are : apathy, weakness or loss of moral sense, impulsiveness, propensity to doubt, verbosity or exaggerated acuteness, extreme vanity or eccentricity, excessive preoccupation with one's own personality, mystical interpretations of simple facts, hallucinations, abuse of symbols or special terms, sometimes suppressing every other form of expression, and a general psychical disproportion through an excessive development of certain faculties, or by absence of others. The reader is particularly requested to note these psychical symptoms of insanity; for almost all of them, as we shall see, are found in men of genius. If *X* were substituted for insanity, and *Y* for genius, so as to dispel preconceived notions, an impartial observer would be very liable to say that the characteristics of *X* and *Y* bring them under the same general category. Also some other physical characteristics of the insane are almost as frequent in geniuses. They are : a symmetry of face and head, irregularity in teeth, and rachitism. In the insane are frequently found abnormally large or small ears or mouth; hare-lips, hypertrophy of the under lip; gums wide or one-sided; bent nose; hands unequal in size; abnormal growth of hair over body; growth of beard on women and defective eyebrows, etc. Cerebral anæmia is frequent, and hyperæmia very frequent, in the insane. Wildermuth, from an investigation of one hundred and twenty-seven idiots, found sixty-nine normal craniums. Meynert* says that one hundred and fourteen out of one hundred and forty-two idiots show signs of degeneration.

In order that some of the results may be seen more in detail, we give some tables.†

TABLE I.

	Cranial Capacity in Cubic Centimeters.
<i>Men.</i>	
Average of 30 normal craniums	1,450
Average of 10 epileptic craniums	1,523
<i>Women.</i>	
Average of 30 normal craniums	1,300
Average of 14 epileptic craniums	1,346

* Meynert, "Klinische Vorlesungen über Psychiatrie," 1890.

† Welcher's Schiller's Schädel, etc.

Here in Table I. (as in the case of men of talent and genius in the following Table II.) we see that the abnormal exceed the normal in brain development; that is to say, in these cases the insane and genius both exceed the normal man in cranial capacity or weight of brain.

TABLE II.

MEN OF TALENT AND GENIUS.	Age.	Weight of Brain in Grammes.	Medium Weight of Average Brain at Same Age.	Cranial Capacity in Cubic Centimeters.	Horizontal Circumfer- ence in Millimeters.
Webster (statesman)	70	1,520	1,303	-	-
Thackeray (humorist)	52	1,660	1,368	-	-
Cuvier (scientist)	63	1,829	1,340	-	-
Gauss (mathematician)	78	1,492	1,246	-	-
Broca (anthropologist)	65	1,485	1,331	-	-
Kant (philosopher)	-	-	-	1,740	-
Napoleon I. (general)	-	-	-	-	564
Darwin (scientist)	-	-	-	-	563
Wagner (musician)	-	-	-	-	600
Dante	-	-	-	1,493	-
Schumann, Robert	-	-	-	1,510	-
Schwann (scientist)	-	-	-	-	565
Napoleon III.	-	1,500	-	-	-
Müller (scientist)	-	-	-	-	614
Liebig (chemist)	70	1,352	1,303	1,550	-
Whewell (philosopher)	72	1,390	-	-	-
Average of 35 men of talent	65	1,474	1,319	-	-

Taking now five hundred and fifty-one millimeters as an average horizontal circumference of the head, it will be seen that Napoleon, Darwin, Wagner, Schwann, and Müller exceed the normal. The averages of brain weight for the different ages, given by Welcher, are not absolute, but sufficiently near the truth for comparison.

TABLE III.

	Weight of Brain.	Number of Brains.
Melancholia	1,490.33	9
Mania	1,488.46	15
Old cases	1,454	23
Transition forms	1,447.05	15
		62

If 1,350 grammes is taken as an average weight for a brain, Table III. gives 62 insane much above the normal; but this is 62 out of 579 brains weighed. If we take the totals of the 579, as given in Table IV., all are below the average except the maniacs among men. The extreme divergence from the average may be regarded as abnormal and in the light of anomalies. To show more clearly the anomalous nature of the brains of the insane, Table V. is given.

TABLE IV.

Total: Melancholia	Men . .	1,295.18
	Women .	1,210.37
“ Mania	Men . .	1,376.41
	Women .	1,221.09
“ Old cases	Men . .	1,319.22
	Women .	1,175.74
“ Paralytics	Men . .	1,214.82
	Women .	1,068.24
“ Transition forms	Men . .	1,336.03
	Women .	1,190.03

We see, therefore, from these tables that particular individuals, among the insane and people of genius, both show extremely large cerebral capacity; but that in general the insane are much below the normal, while the genius is above in brain capacity or brain weight.

TABLE V.

Melancholia	Men . .	53	1,052
	Women .	51	1,035.65
Mania	Men . .	39	—
	Women .	53	1,035
Old cases	Men . .	86	—
	Women .	31	1,057.40
Paralytics	Men . .	145	1,032.81
	Women .	29	1,048.88
Transition forms	Men . .	43	—
	Women .	49	1,055.06

Bischoff found some of the heaviest brains (weighing 1,650, 1,678, 1,770, and 1,925 grammes) among common and unknown laborers. But such cases are very rare; so much so, that the average is not affected. De Quatrefages says that the largest brain has been found in a lunatic, and the next largest in a genius. The main fact brought out by the tables is the large number of anomalies and deviations from the normal in both insanity and genius.

CONCLUSION.

The facts cited thus far would seem to indicate that genius is not only abnormal, but often passes into a pathological form. But it may be asked more particularly as to what is meant by pathological and abnormal.

The modern and *fundamental conception of disease is an excess of normality*. This statement can be supported by the highest medical authorities. Virchow * says that substratum upon which pathological manifestations play is a repetition or reproduction of the normal morphological stratum; its pathological character consists in this, that the stratum arises in an unfit way, or at the wrong place or time; or it may depend upon an abnormal increase of the tissue elements, resulting in deviation, which becomes degeneration. Thus in pathological relations, there is a preservation of specific normal characteristics; nothing new arises functionally. Pathology is *in potentia* in physiology.

According to Perl, pathological phenomena are distinguished from the normal by their unequal and little constancy. Cohnheim affirms that physiological laws hold their validity in diseased organisms; that abnormal means a considerable deviation from the type. †Ziegler says that disease is nothing else than a life whose manifestations deviate in part from the normal.

In saying that genius manifests the symptoms of a neurosis or psychosis, we mean an excessive nervous or cerebral action. Many forms of insanity are also manifestations of similar excessive action. Such action in one individual can give rise to most wonderful, original, and brilliant ideas, and we call it genius; in another individual it produces also wonderful and original thoughts, but highly absurd, and we call it insanity. But it appears that *the fundamental cause in both genius and insanity is the same: it is the excessive psychical or nervous energy*.

Some of the flights of genius are most brilliant and fascinating, yet they are none the less abnormal; and when this abnormality reaches a certain degree, it can become pathological. Thus Don Quixote has wonderful ideas; he is an ardent soul with brilliant thoughts superior to the opinions

* "Cellular Pathologie."

† "Allgemeine Path. Anatomie."

of his contemporaries. Yet he renders no account of real things; he is in the air; he takes his imaginations for realities; sees everything in his dream; he is without critical spirit, and has little balance. Edgar Poe is full of fantasy, invention, original creations, extreme notions, regardless of critical spirit. Poe was somewhat dipsomaniac. While his writings are remarkable, yet they have elements similar to the wanderings of the insane.

Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common sense; precocity, sterility, irritability, impetuosity, melancholia, and susceptibility to visions and dreams. These characteristics belong also to the insane. If it be said that it is cruel to compare much that we consider highest in the world with insanity, the reply is, that we might as well object to classing man among the bipeds, because vultures are bipeds. Any analysis of genius that may show the closest relation to insanity cannot change genius itself. Faust and Hamlet remain Faust and Hamlet. The question is not a matter of sentiment, but of facts. Genius and great talent are those forms of abnormality most beneficial to society.

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THE LIBERAL CHURCHES AND SCEPTICISM.

BY REV. MARION D. SHUTTER, D. D.

ADDISON, in relating a story of a sea voyage, says that there was an atheist on board, and that the sailors, when they heard of it, were curious to see what an atheist was like, "supposing him to be some strange sort of fish." The popular understanding of such terms as "sceptic" and "infidel" is correspondingly vague and unsatisfactory, and justifies a few preliminary definitions. The first Christians were called "atheists" by their pagan neighbors, because they denied Jupiter and Mars; and according to Max Müller, even to-day "Some of Christ's best disciples are among those whom so-called believers call unbelievers." Exact definition may also be a benefit to preacher as well as hearers. In one of Fielding's novels there is a chapter entitled, "An essay to prove that an author will write the better for having some knowledge of the subject upon which he writes."

For these reasons, the writer begins his paper with a

DEFINITION OF SCEPTICISM.

The word "sceptic" comes from the Greek "*skeptikos*," thoughtful, reflective; the verb being "*skeptesthai*," to look carefully about, to view with caution, to consider well.

We get from it, therefore, according to Webster, "One who is yet undecided as to what is true; an inquirer after facts and reasons." Emerson, in his essay on Montaigne, thus describes the attitude of the sceptic: "I neither affirm nor deny. I stand here to try the case. I am here to consider, *skopein*, to consider how it is. I will try to keep the balance true." Scepticism of this sort, surely, we have no reason to prevent or discourage; no desire to do so. Rather would we see honest inquiry increased, and bid it God-speed! May sceptics of this class be multiplied, not only outside but within the churches, until traditional creeds give way to or justify themselves before the intelligence of the age.

There is another definition: "A person who doubts or disbelieves (that is, does not yet believe) the existence or

perfection of God, or the truth of revelation; one who disbelieves (or fails to believe, for disbelief is not unbelief) the divine origin of the Christian religion." The *doubt* element is the first mentioned in this definition, and is the principal one, as the *inquiry* element was in the other. In this case investigation shades off into more or less of uncertainty. An *infidel* denies outright, says, "This is not so; it cannot be; I will not believe it." A *sceptic* doubts, says, "I know not exactly what to believe; I cannot accept the old; I hesitate about the new." His condition is well described by a modern poet, who speaks for himself:—

Wandering between two worlds, one dead,
The other powerless to be born,
With nowhere yet to rest my head,
Like these, on earth, I wait forlorn.

The sceptic is the *doubter*. We must thus differentiate him from the atheist, infidel, and scoffer. He is none of these. He stands by himself. His case is to be considered upon its own merits.

I shall therefore confine this paper to scepticism proper — that uncertainty about religious things in general; that spirit of doubt which prevails so widely as to characterize this generation. What shall be the liberal preacher's attitude? Is there anything to be said or done by him that will — I do not say *remove* — but *reduce* the uncertainty of men? May we not be able to direct at least some persons who walk with faltering step over heaving ground, to more solid footing? This paper proceeds, it is almost needless to say, upon the assumption that the doubter is sincere. With him who is merely captious and fault finding, or who doubts because it is the fashion, we have nothing to do.

For certain reasons it seems to me that in the liberal churches this whole subject of scepticism can best be handled. A rigid orthodoxy has done much — I do not say everything — to drive men into their doubts. The deliverance, so far as it may be effected, must come from other sources. But of course there are other reasons for the questioning attitude. Recent revelations in science, the discovery of secondary causes, as well as of the processes by which nature carries on her operations, have also done much to create distrust of the First Great Cause; while the aspect of the world and many of life's experiences are held to contradict the thought of a

central goodness in the universe. These factors must not be overlooked in analyzing the scepticism of to-day.

To return to the first. "It must be confessed," says Theodore Christlieb, "that the church theology of the last century was chiefly to blame for the general apostasy which then began. For this spirit, we theologians have only ourselves to thank. We are now reaping what we ourselves have sown." A rigid orthodoxy has required too much of men; has "bound heavy burdens, and grievous to be borne, and laid them upon men's shoulders." One extreme inevitably breeds another. Irrational theories of inspiration, of depravity, of atonement, of future punishment, of the character of God, of the person and work of Jesus Christ, have driven thousands to question whether God himself exists, whether he has ever spoken, whether Jesus did anything for mankind, and whether there be another life when this is ended. Truth never dwells in extremes. "Extremes," says De la Bruyere, "are vicious and proceed from men. Compensation is just and proceeds from God."

The way in which doubts thus engendered have too often been treated has helped confirm them. Times without number have those who began to question traditional creeds been denounced; warned that doubt was "devil-born"; charged with framing excuses for looseness of life; or, as the extremest reach of Christian charity, been accounted insane. Immoral or crazy — this has been the alternative. When the pilgrims have gotten into Doubting Castle, there have not been wanting those who hastened to follow the example of the grim giant in the allegory: —

He getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them, as if they were dogs, although they gave him never a word of distaste. Then he falls upon them and beats them fearfully in such sort that they were not able to help themselves, or to turn them upon the floor.

It has been assumed, if not directly affirmed, that no one could go to heaven unless he believed in hell, or be a servant of God without recognizing the devil; that one who hoped other men might not be damned was in deadly peril of being damned himself; that he who refused to believe that God was a monster was himself, as Falstaff would put it, "but little better than one of the wicked." Long ago Frederick Robertson sounded a solemn and impressive warning.

And it matters not in what form that claim to infallibility is made: whether in the clear, consistent way in which Rome asserts it, or whether in the inconsistent way in which churchmen make it for their church, or religious bodies for their favorite opinions — wherever penalties attach to a conscientious conviction, be they the penalties of the rack and flame, or the penalties of being suspected and avoided and slandered, and the slur of heresy affixed to the name, till all men count him dangerous lest they too should be put out of the synagogue; let any man who is engaged in persecuting any opinion ponder it — these two things must follow — you make fanatics and you make sceptics; believers you cannot make.

Moreover, the old theology has nothing to offer to-day to the doubter but the very things that helped bring him into his present condition. I gratefully acknowledge that many in the ancient folds have advanced; but the creeds, with certain recent modifications, are substantially the same, and the interpretations of them from the pulpit are largely the same. Many of the laity, indeed, are beyond their instructors. They are generally the first to perceive that there is any new light in the world. The light is long in getting from the pew to the pulpit, longer still in reaching the denominational press, and when at last it penetrates to the theological seminary — ages have rolled away!

I say, therefore, that the world's doubts must be dealt with in the liberal churches. They can more easily adjust themselves to the intellectual needs of their time. They are not creed-bound. They are not obliged to turn to the catechism or confession, framed some hundreds of years ago, to see what must be done with ideas that were then unknown. I trust that no liberal minister has taken an oath: "So help me God, I will never have a new idea! My thought shall be the same yesterday, to-day, and forever!" God still speaks in the conscience, and is perpetually revealing himself in science and history. The liberal churches hold on, indeed, to the past, to all of value, of beauty, of truth, it contained; but they do not believe that wisdom died with the fathers; they do not believe it will expire with the sons!

In dealing with the subject of scepticism, it must be conceded that the utmost we can hope to accomplish is to reduce the perplexity and lessen the uncertainty that prevail among men. The time will probably never come when all doubt will be banished from the human mind. There are those whom we might almost call born sceptics, whose

pathetic prayer through life is, "Lord, help mine unbelief," who may never see with clear vision till they stand in the Ineffable Presence.

It must be also conceded that there are many problems, religious as well as scientific, which, here at least, we shall not be able to solve. We beat against them in vain, and fall back, baffled and defeated, to the earth. Even to the psalmist, "Clouds and darkness were round about Him," and the Almighty is himself represented as asking Job, "Canst thou by searching find out God?" Before the mysteries of this universe, through which no ray of light pierces, daily must we humble ourselves in the dust. We feel with Cowper, "God never meant that man should scale the heavens by strides of human wisdom." The jaunty way in which so many clergymen dismiss these subjects, saying, "Oh, there is no trouble; it's only your own obstinacy and wilful blindness!" suggests that they themselves cannot have thought deeply or experienced profoundly. There is an anecdote related of the little daughter of President Finney, that will illustrate the nonchalance with which many people, much further advanced in years, dispose of the loftiest subjects of religious thought. It was a common thing for inquirers to call for religious conversation at the house of Finney. One such caller was met at the door by the bright six-year-old daughter of the preacher. To the inquiry whether her father was at home, she replied, "Papa's out, and mamma's out; but walk right in, poor dying sinner, and I'll talk to you. I know the whole plan of salvation!"

Let us further admit that the things of religion are in a sphere where mathematical certainty is impossible. We cannot prove the existence of God as we can prove that the sum of all the angles of a triangle is equal to two right angles. Not so do we prove the life to come; nor yet the record of the past as given in the Bible. God and Eternity cannot be written down in labelled propositions. Religion is something more than exercise in logic. Spiritual facts and forces set at naught the chalk and blackboard. They defy all methods of physical research. "Eye hath not seen nor ear heard." They are not revealed through the telescope. The deep saith, They are not with me; and the sea saith, They are not with me.

There are times when doubt assails the faith of the

sturdiest believer. No one walks in entire panoply. There are joints in every harness through which scepticism sometimes slips its shafts. Experiences come to all, at times, that make them feel, either God is not, or he is not good. Even around the cross gathered a darkness that made the pure and exalted sufferer exclaim, "My God, my God, why hast thou forsaken me!" The soul that goes on obedient to duty shall have the best assurance in the shadow; for "We know that we know him, if we keep his commandments." Let him go forward, as Edward Arnold's hero in the "Light of Asia."

Surely at last, far off, some time, somewhere
The veil would lift for his deep searching eyes,
The road would open for his painful feet;
That should be won, for which he lost the world.
And Death might find him conqueror of death.

BENEFITS OF SCEPTICISM.

While for these reasons we do not look for the day when questionings shall cease among men, there is *something to be said for doubt itself*. It is infinitely better than unthinking repose. Indeed, it has been the pioneer of the world's progress, blazing the original pathway through untraversed forests of thought and life. It has been well said, "Few discoveries have been made by chance; and when they are, it is the sceptic's brain which turns them to account." It is this same inquiring, reflective, doubting character of mind which has made all progress possible. The savage went, for no one knows how long, with only rude stone implements. Finally is produced a sceptic, who sees crude copper melted in the fire, or discovers that it can be beaten into shape: and straightway he doubts whether the stone hatchet of his ancestors be the best possible weapon, and with that scepticism comes a step upward for the tribe. We might look at the growth of our social institutions and find the same record of discontent with existing conditions: of scepticism of established limitations; of faith and hope toward something else and better. And Christianity itself was founded by the sceptic Jesus, who dared to say, "It was said by them of old time one way, but I say unto you another and a different thing," and who suffered death upon the cross for his scepticism—and his faith.

It is often a sign of growth in the individual, an intima-

tion that some cherished belief has done for you all it can, and that you must seek something else. Old influences do their work and drop off, as the plant casts its old buds and stems that its life may flow up higher into better developments. Men will, if they grow, cast many of their old ideas, beliefs, and associations; they do not deliberately reject them; they leave them, with sadness often, because they hold no more of value. We are walking through an orchard. The growths of many years are about us. Leaf and blossom are waving above us. There is a sighing among the boughs. The apple blossom is mourning because her beautifully twisted petals are falling one by one to the ground. She is losing the treasures of their fairness and fragrance. Foolish blossom! Do you not know you are losing these petals because you have already begun to develop into something better? Do you not know that these have been cast off by the forces already at work in your bosom — forces which are bringing you to your fruitage? You are on your way to autumn, and in its mellow light you will see that the loss of your dainty petals was your real gain. We lose old thoughts and beliefs and habits, that we may obtain something better, that our lives may be grander and richer in fruitage of thought and of deed.

Scepticism is also one of the means of our training and discipline. The poet Lessing said, "If God should hold out to me in one hand perfect infallible truth, and in the other the privilege of seeking for truth, I would reply, 'O, God! truth is for thee alone; give me the joy and the labor of seeking for it.'" When some one exclaimed within the hearing of Thomas Erskine, "Oh, if we only could have an infallible church, an unerring guide!" he replied: "Such a thing, if it could be, would destroy all God's real purpose with man, which is to educate him, and make him feel that he is being educated; to waken perception in the man himself, a growing perception of what is true and right, which is the very essence of all spiritual discipline. Any infallible authority would destroy this, and so take away the meaning of the church altogether."

This, too, must be said, that no one has a right to stifle his doubts. When they cease to be mere flitting shadows, and become more or less permanent, he must fight his way through them, to footing as solid as it may be possible to

obtain. He must do this without fear. Let him dismiss as unworthy of his manhood the thought that God will send him to perdition if he does not reach a certain result. "No inquirer," says James Martineau, "can fix a direct and clear-sighted gaze towards truth who is casting side glances all the while on the prospects of his soul." Let him imitate the friend of whom Tennyson wrote : —

He fought his doubts and gathered strength;
He would not make his judgment blind,
But faced the spectres of the mind
And laid them; thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

TREATMENT OF SCEPTICISM.

In these struggles the minister may help if he is wise. He must be patient and sympathetic. The club of the giant in "Bunyan" is not for him. George Macdonald has well said, "A minister is not a moral policeman." Well for him if he has himself suffered being tempted, if his own heart has been crushed, and his own brain has reeled beneath the difficulties that weigh upon others. Let him be perfectly honest with men; let him not require them to believe any more than he believes himself. Let him avoid the appearance of partisanship. He must impress men that he is striving for truth, and not that he is merely battling for a party. Above all, let him preach what is positive and constructive, — seeking always rather to lay solid foundations upon which men may build new dwellings, than to tear down the crazy tenements they have themselves deserted.

Along two main lines must his work for the doubter — nay, for all — be conducted. He must simplify the things that are now complex, and direct attention to those things which are already certain.

Let us first mention the

THINGS TO BE SIMPLIFIED.

Along this line *we must distinguish between religion itself and its accidents or incidents.* Religion is an inner life of righteousness. "The church, the Bible, the creed, have been

confounded with religion," says Mr. Beecher. "Religion is the state of a man's soul; it is disposition and conduct. Neither church nor book nor theology is of value except as an educating instrument. They have no sacredness of their own. They are mere servants. Man alone as a son of God and heir of immortality has an inherent sanctity." Religion was in the hearts of men before it went into books. It was in Moses and the prophets, before it went into the Old Testament. It was in Jesus and his disciples, before it went into the New. These books record the experiences of men who were lifted into the presence of God; but human error and passion and prejudice stand side by side with the descriptions of heavenly vision. The Bible is not the foundation of religion. It is an outgrowth of religion. It contains directions for the religious life; but not in church or creed or Bible, nor in any specific views of them, does religion consist. These things help and educate, but the thing itself is a *good life*. These may furnish fuel for the sacrifice, but altar and offering and sacred fire are in the human heart. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These are the two elements—a benevolent spirit and personal purity. Mr. Whittier makes the above text the motto of one of his most beautiful poems.

For he whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless!

* * * * *

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

The gospel itself must be reduced to the simple terms of Jesus.
If it had been left the plain, practical, unmysterious thing
he intended, it would never have encountered the doubts of

to-day. Jesus asked men to believe in love—love to God, love to men! He asked them to believe in his own life as exemplifying that love in both directions. To believe in Christ is to believe in the life of love he lived, so that we ourselves shall live it—not in him as a sort of mythological being who was offered up to an angry God, or as God himself.

In his "Creed of Christendom," Mr. W. R. Greg justly writes:—

I have but one word more to say, and that is an expression of unfeigned amazement that out of anything so simple, so beautiful, so just, so loving, and so grand, could have grown up or been extracted anything so marvellously unlike its original as the current creeds of Christendom. Out of the teaching of perhaps the most sternly anti-sacerdotal prophet who ever inaugurated a new religion, has been built up about the most pretentious and oppressive priesthood that ever weighed down the enterprise and the energy of the human mind. Out of the life and words of a master whose every act and accent breathed love and mercy and confiding hope to the whole race of man, has been distilled a creed of general damnation and black despair.

Emerson says:—

We boast the triumph of Christianity over paganism, meaning the victory of the spirit over the senses; but paganism hides itself in the uniform of the church. Paganism has only taken the oath of allegiance, taken the cross, but is paganism still, outvotes the true men by millions of majority, carries the bag, spends the treasure, writes the tracts, elects the minister, sends missionaries to the heathen, and persecutes the true believer.

- We can sympathize, therefore, with the little fellow who was attentively studying the map of the world. "What place are you looking for, Willie?" inquired the father. The small boy knit his brow and travelled a circuitous route with his forefinger before he answered, earnestly, "Tryin' to find Christendom." He is not the first person who has been puzzled in his search. Let us try to locate some of its real boundaries, for the benefit of the sceptic.

Another thing along the line of simplification is to give the world a rational theory of the Bible—a theory in harmony with the best results of modern scholarship—that shall substitute for the old mechanical and artificial view, one "reflecting the shadows and lights of history; showing life as it was actually lived by men at various stages of the

world's progress, under varying degrees of light, as recognizing different standards of morals and manners, and as subject to very varied formative conditions and forces."

For the doubts of a central goodness, that rise from the aspect of the world and the experiences of human life, *we may do much by substituting the recent theory of development for the old argument of design*; that is, design in its narrow sense. In this view the calamities of men, the misfortunes of the world, and the sufferings of the individual are seen to be, not inflictions from a divine hand, visited in wrath, but the necessary incidents of a state of ignorance and imperfection, whose trend is in the main towards light and beauty and goodness.

From the things to be simplified, we turn to the

THINGS THAT MAY NOW BE REGARDED AS CERTAIN.

The stability of nature; the regularity of her laws. Whatever may fail, "the sunrise never failed us yet." Whatever may be uncertain, the snowflakes will fly, and the spring will come, and seedtime and harvest return. From the clamor of tongues, from the conflicts of creeds, from the tossing of doubts, we may take refuge in the thought that the world is established and her order fixed. Even those things that seem to be most capricious are seen at length to be under law. The wandering comet has been yoked to the universal order. It will be so, at length, with earthquakes and tornadoes. Nothing in nature is haphazard or goes slipshod. We are in a system whose laws are ordained in wisdom and goodness. Nature makes no mistakes. There is no screw loose in the universe. The shower may be delayed when the fields are parched, but the delay will at length be justified. The sterner and severer operations effect a needed end. These adverse forces have also a disciplinary effect upon man: they bring out his resources, and make him strong and wise. They teach him his dependence upon law, and the necessity of obedience. He is under the care of providence, who is in harmony with the laws of nature. I should take the emphasis away from specific and sporadic miracles, and lay it upon the great miracle, the universal order.

The next thing certain is the *sovereignty of duty*. Whatever may have been in the past, whatever may be in the future, whatever may be in the mysteries that encompass

us, one thing is certain: We must do right! The moral laws of our being are imperative. In the deepest perplexity, they do not cease to assert themselves. Whatever the clamor about us, their voices pierce the din like the blast of the archangel's trumpet. Let us fly to the ends of the earth, they are with us. God or no God, we dare not do that which will smirch our honor or degrade our manhood. Heaven or no heaven, there is yet a kingdom on earth which is righteousness. Soul or no soul, our own conscience demands that we be just and loving and helpful to our fellow-men. I should say to the doubter, Be guided, O my brother, by the old, grand, simple landmarks of morality, and you will not go far astray! "The final solution," says one, "in which scepticism is lost, is the supremacy of the moral sentiment." Frederick Robertson was once reduced to the single certainty, "It must always be right to do right," and upon this principle he builded his new and better thought.

The next thing certain is that *duty is confined to the present moment*. Whatever our larger plans may be, our task is not to shape the entire future. The small fraction of life compressed into the moment that now flits past us — this is all. The duty that this instant presents itself is the thing to be done now. We may not be able to see beyond it. Do it faithfully, and the way will open. Remember we do not walk the journey of life by mighty strides, but by inches. We do not need to settle everything at once; settle that which concerns the work of to-day. The future can wait. He who takes care of the present is taking best care of the future. He who solves the problem of the moment at hand, solves the problem of eternity! Motley says of Old John Barneveldt, the Hollander: "He resolved to adopt a system of ignorance upon matters beyond the flaming walls of this world; to do the work before him manfully and faithfully, while he walked the earth, and trust that a benevolent Creator would devote neither him nor any other man to eternal hell-fire." The present moment is a point in a circle that sweeps far beyond the horizon. Duty, the duty of the moment, may seem a slender footing, but it is a solid rock — part of the framework of the universe. An editorial in the New York *Tribune* says of James Freeman Clark: —

His rule had always been to do the nearest duty with all heartiness and fidelity, and that rule will carry any man far.

The great things that are practical we know. Let us rest upon them until we can go further. We have enough knowledge coming to us from all sources to make our lives grand, our careers sublime. We have the light bearing upon the inner life of man that comes to us from all the prophets and great religious teachers of the world. Above all for our pattern — if we think of him as nothing else — there is that marvellous life of the Nazarene that shows us how divine humanity may become. The experience of the human race is behind us, demonstrating that the tendency of righteousness is towards power and perpetuity, while that of wickedness is towards defeat and disaster. We have the light of all the truth that has been reached by discoverers, inventors, and men of genius and science. We have the inspiration that comes from the world's poets, and artists, and masters of music. We have the light of our own ideals, the vision of what we ourselves ought to be, the hand that beckons us from height to height. Surely there is wisdom enough. Surely we need not make base, dishonored things of our lives, — even if there are unsolved mysteries that encircle us. Upon this practical basis let us strive to establish the doubter; and whatever conclusions men may reach, let us never forget that we still be brethren, that we are bound in the bundle of life together. Let us say, You shall reach no point in your doubt, O my brother, which shall alienate you from my heart.

I shall keep my fealty good
With the human brotherhood.

We shall still hold hands. We shall still love and labor on together, striving to lift men up, to lighten their burdens, to draw them away from the animal to the spiritual. These things are positive and certain. When it is necessary we will talk over the things we do not know, in the spirit of charity. Whatever may be beyond the dark curtain, it is well to do justly and love mercy here. Even if there be no awakening from the slumber that is coming, — if the eyes we close on earth should never open in a fairer realm, — it is still better that we now lighten the sorrows of the sad and burdened about us, and leave our deeds as a heritage and example to those who shall come after. If so it be that love dies in the dust, enthrone it now! But if we awake, as we hope and

believe,—as we cannot but hope and believe,—if life lives on beyond, the best preparation for it is the upbuilding of character and the cultivation of righteousness here. We can make no mistake about it. These things alone will be carried over. On the foundations we lay here, the eternal structures will rise!

WOMEN WAGE-EARNERS: THEIR PAST, THEIR PRESENT, AND THEIR FUTURE.

BY HELEN CAMPBELL.

V.

GENERAL CONDITIONS IN THE WESTERN STATES.

TURNING now to the West, and to the reports from Kansas and Wisconsin, we find a wage but slightly above that of New Jersey, the weekly average being \$5.27. Of the 50,000 women at work in 1889—the number having now nearly doubled—but 6,000 were engaged in manufacturing, the larger portion being in domestic service. Save in one or two of the larger towns and cities, there is no overcrowding, and few of the conditions that go with a denser population and sharper competition. Kansas gives large space to general conditions, and, while urging better pay, finds that her working women are, as a whole, honest, self-respecting, moral members of the community. Factory workers are few in proportion to those in other occupations, and this is true of most of the Western States, where general industries are found rather than manufactures.

The report from Colorado for 1889 includes in its own returns certain facts discovered on investigation in Ohio and Indiana, and matched by some of the same nature in Colorado. The methods of eastern competition had been adopted, and Commissioner Rice reports:—

In one of the large cities of Ohio, the labor commissioners of that state discovered that shirts were being made for 36 cents a dozen; and that the rules of one establishment paying such wages, employing a large number of females, required that the day's labor should commence and terminate with prayer and thanksgiving.

In Indiana matters appear even worse. By personal investigation, it was found that the following rates of wages were being paid in manufacturing establishments in Indianapolis: For making shirts, 30 to 60 cents a dozen; overalls,

40 to 60 cents a dozen pairs; pants, 50 cents to \$1.25 per dozen pairs. . . . "In our own state," writes the Commissioner, "owing to eastern competition on the starvation wage plan, are found women and girls working for mere subsistence, though the prices paid here are a shade higher. It is found that shirts are made at 80 cents a dozen, and summer dresses from 25 cents upward."

Prices are higher here than at almost any other portion of the United States, and thus the wage gives less return. In spite of the general impression that women fare well at this point, the report gives various details which seem to prove abuses of many orders. It made special investigation into the conditions of domestic service, that in hotels and large boarding-houses being found to be full of abuses, though conditions as a whole were favorable. In so new a state there are few manufacturing interests, and the factories investigated are many of them reported as showing an almost criminal disregard of the comfort and interests of the employees. Aside from this, the report indicates much the same general conditions as prevail in other states.

In Minnesota, with its average wage of \$6 per week, there are few factories, manufacturing being confined to clothing, boots and shoes, and a few other forms. Domestic service has the largest number of women employed, and stores and trades absorb the remainder. There is no overcrowding save here and there in the cities, as in St. Paul or Minneapolis, where girls often club together in rooming. While many of the workers are Scandinavian, many are native born, and for the latter there is often much thrift and a comfortable standard of living. The same complaints as to lowness of wage, resulting from much the same causes as those specified elsewhere, are heard; and in the clothing manufacture wages are kept at the lowest possible point. As a whole, the returns indicate more comfort than in Colorado, but leave full room for betterment. The chapter on "Domestic Service" shows many strong reasons why girls prefer factory or general work to this; and as the views of heads of employment agencies are also given, unusual opportunity is afforded for forming just judgment in the matter.

Next on the list comes the report from California for 1887 and 1888. The resources of the bureau were so limited that it was impossible to obtain returns for the whole state, and

the commissioner therefore limited his inquiry to a thorough investigation of the working women of San Francisco, in number about twenty thousand. The state has but one cotton mill, but there are silk, jute, woollen, corset, and shirt factories, with many minor industries. Home and general sanitary conditions were all investigated, the bureau following the general lines pursued by all.

Wages are considered at length; and Commissioner Tobin states that the rate paid to women in California "does not compare favorably with the rates paid to women in the Eastern States, as do the wages of men, for the reason that Chinese come more into competition with women than with men. This is especially the case among seamstresses, and in nearly all our factories . . . in other lines of labor the wages paid to females in this state are generally higher than elsewhere."

Rent, food, and clothing cost more in California than in the Eastern States. The wage tables show that the tendency is to limit a woman's wage to a dollar a day, even in the best paid trades, and as much below this as labor can be obtained.

In shirtmaking, Commissioner Tobin states that she is worse off than in any of the Eastern States. Clothing of all orders pays as little as possible, the best workwomen often making not over \$2.87 per week. Even at these starvation rates, girls prefer factory work to domestic service; and as this phase was also investigated, we have another chapter of most valuable and suggestive information. In spite of low wages and all the hardship resulting, working women and girls as a whole are found to be precisely what the reports state them to be, hard-working, honest, and moral members of the community. General conditions are much the same as those of Colorado, the summary for all the states from which reports have come being that the average wage is insufficient to allow of much more than mere subsistence.

The Labor Reports for the State of Missouri, for 1889 and 1890, do not deal directly with the question of women wage-earners; but indirectly much light is thrown by the investigation, in that for 1889, into the cost of living and the home conditions of many miners and workers in general trades, while that for 1890 covers a wider field and gives, with general conditions for all workers, detailed information as to many frauds practised upon them. The commissioner, Lee

Merriweather, is so identified with the interests of the worker, whether man or woman, that a formal report from him on women wage-earners would have had especial value.

Last on the list of state reports comes an admirable one from Michigan, prepared by Labor Commissioner Henry A. Robinson, issued in February, 1892, which devotes nearly 200 pages to women wage-earners, and gives careful statistics of 137 different trades and 378 occupations. Personal visits were made to 13,436 women and girls living in the most important manufacturing towns and cities of the state; and the blanks, which were prepared in the light of the experience gained by the work of other bureaus, contained 129 questions, classified as follows: social, 28; industrial, 12; hours of labor, 14; economic, 54; sanitary, 21; and seven other questions as to dress, societies, church attendance, with remarks and suggestions by the women workers. The result is a very minute knowledge of general conditions, the tables being given in a series of tables admirably prepared. In those on the hours of labor, it is found that domestic service exacts the greatest number of hours; one class returning fourteen hours as the rule. In this lies a hint of the increasing objection to domestic service—longer hours and less freedom being the chief counts against it. The final summary gives the average wage for the state as \$4.86; the highest weekly average for women workers employed as teachers or in public positions being \$10.78.

The remarks and suggestions of the women themselves are extraordinarily helpful. Outside the cities, organization among them is unknown; but it is found that those trades which are organized furnish the best paid and most intelligent class of girls, who conceived at once the benefits of a labor bureau, and answered fully and promptly. The hours of work in all industries ranged from nine to ten, and the wage paid was found to be a little more than 50 per cent less than that of men engaged in the same work. A large proportion supported relatives, and general conditions as to living were of much the same order of comfort and discomfort as those given in other reports. The fact that this report is the latest on this subject, and more minute in detail than has before been possible, makes it invaluable to the student of social conditions; and it is entertaining reading, even for the average reader.

We come now to the final report, in some ways a summary of all — that of the United States Labor Department at Washington, and the work for 1889.

In the 22 cities investigated by the agents of this bureau, the average age at which girls began work was found to be 15 years and 4 months. Charleston, S. C., gives the highest average, it being there 18 years and 7 months, and Newark, N. J., the lowest, 14 years and 7 months. The average period in which all had been engaged in their present occupations is shown to be 4 years and 9 months; while of the total number interviewed, 9,540 were engaged in their first attempt to earn a living.

As against the opinion often expressed that foreign workers are in the majority, we find that of the whole number given, 14,120 were native born. Of the foreign born, Ireland is most largely represented, having 936; and Germany comes next, with 775. In the matter of parentage, 12,907 had foreign-born mothers. The number of single women included in the report is 15,387; 745 were married, and 2,038 widowed, from which it is evident that, as a rule, it is single women who are fighting the industrial fight alone. They are not only supporting themselves, but are giving their earnings largely to the support of others at home. More than half — 8,754 — do this; and 9,813, besides their occupation, help in the home housekeeping. Of the total number, 4,928 live at home, but only 701 of them receive aid or board from their families. The average number in these families is 5.25, and each contains 2.48 workers.

Concerning education, church attendance, home and shop conditions, 15,831 reported. Of these, 10,458 were educated in American public schools, and 5,375 in other schools; 5,854 attend Protestant churches; 7,769 the Catholic, and 367 the Hebrew. A very large percentage, comprehending 3,209, do not attend church at all.

In home conditions 12,120 report themselves as "comfortable," while 4,692 give home conditions as "poor." "Poor," to the ordinary observer, is to be interpreted as wretched, including overcrowding, and all the numberless evils of tenement-house life, which is the portion of many. A side light is thrown on personal characteristics of the workers, in the tables of earnings and lost time. Out of 12,822 who reported, 373 earn less than \$100 a year, and this class has an

average of 86.5 lost days for the year covered by the investigation. With the increase of earnings, the lost time decreases, the 2,147 who earn from \$200 to \$450, losing but 37.8; while 398, earning from \$350 to \$500 a year, lost but 18.3 days.

Deliberate cruelty and injustice on the part of the employer are encountered only now and then; but competition forces the working in as inexpensive a manner as possible, and thus often makes what must sum up as cruelty and injustice, necessary to the continued existence of the employer as an industrial factor. Home conditions are seldom beyond tolerable, and very often intolerable. Inspection, — the efficiency of which has greatly increased, — the demand by the organized charities at all points for women inspectors, and the gradual growth of popular interest are bringing about a few improvements, and will bring more, but the mass everywhere are as stated. Ignorance and the vices that accompany ignorance — want of thoroughness, unpunctuality, thriftlessness, and improvidence — are all in the count against the lowest order of worker; but the better class, and indeed the large proportion of the lower, are living honest, self-respecting, infinitely dreary lives.

It is a popular belief, already referred to elsewhere, that the working women form a large proportion of the numbers who fill houses of prostitution; and that "night-walkers" are made up chiefly from the same class. Nothing could be further from the truth, the testimony of the fifteenth annual report of the Massachusetts Bureau of Labor being in the same line as that of all in which investigation of the subject has been made, and all confirming the opinion given. The investigation of the Massachusetts Bureau, in fourteen cities, showed clearly that a very small proportion among working women entered this life. The largest number classed by occupations came from the lowest order of worker, those employed in housework and hotels, and the next largest was found among seamstresses, employees of shirt factories, and cloakmakers, all of these industries in which under pay is proverbial. The great majority, receiving not more than \$5 a week, earn it by seldom less than ten hours a day of hard labor, and not only live on the sum, but assist friends, contribute to general household expenses, dress so as to appear fairly well, and have learned every art of doing without.

More than this, since the deepening interest in their lives, and the formation of working girls' clubs and societies of many orders, they contribute from this scanty sum enough to rent meeting-rooms, pay for instruction in many classes, and provide a relief fund for sick and disabled members.

This is the summary of conditions as a whole, and we pass now to the specific evils and abuses in trades and general industries.

SAVE THE AMERICAN HOME.

BY I. E. DEEN.

THE American Monetary Commission very truly said that "A shrinkage in the volume of currency has caused more misery than war, famine, or pestilence, and more injustice than all the bad laws ever enacted." Clay said, "Owing to the contraction of the currency, and reduction of prices and wages, over three fourths of the land owners of Great Britain lost their estates, the whole number of estates in the kingdom shrinking from 160,000 to 30,000 from 1820 to 1840."

In the United States the record from 1880 to 1900 will be as alarming as it was in England if it continues for the next ten years at the pace of the last ten years. According to the census report, the tenant farmers of Kansas increased 20.12 per cent from 1880 to 1890; Ohio, 12.14 per cent; while according to the same report, over two thirds of the home users, not farmers, in the United States are living in rented houses.

New York and the New England States will, I am afraid, make a still worse showing; for while the great bulk of the wealth produced in the last ten years went to New York and the New England States, it has not gone into the pockets of the farmers or laborers, but has aggregated in the coffers of the great combines and trusts.

Speaking of Massachusetts, R. P. Porter, superintendent of census says:—

The mortgage movement of the ten years, which has been an increasing one without interruption, began with an incurred debt of \$28,176,133 in 1880, and ended with \$75,626,344 in 1889, an increase of 168.05 per cent, while the population increased but 25.57 per cent in the same time.

Mr. Porter further says in the same bulletin, page 3:—

A debt of \$50.31 rests upon every mortgaged acre, and a debt of \$2,342 on each mortgaged lot in the state.

And further:—

That the following amounts are drawing interest at the different rates named, from 10 to 144 per cent, and secured by real-estate mortgages.

At 10 per cent,	\$71,256	At 21 per cent,	\$200
" 12 " "	74,173	" 24 " "	3,325
" 12.5 " "	800	" 36 " "	2,221
" 15 " "	11,024	" 48 " "	107
" 20 " "	850	" 62 " "	1,100

In 1882 a mortgage was cancelled of \$2,500 in amount that drew 144 per cent interest; in 1885 another was cancelled drawing 81 per cent, and in 1888 one was cancelled drawing 84 per cent interest.

It is not possible to realize what this condition and these rates of interest mean. We need not go to Massachusetts to find plenty of these horrible and brutal examples of "man's inhumanity to man," for every city of 20,000 population or more has men (God forbid the name) who are growing rich, hardened, and heartless, charging from 2 to 10 per cent per month for indorsing notes for small loans with collateral security.

These inhuman vultures are the ones to tell you that there is plenty of money in the country if you have anything to get it with; yet one of them (while boasting that he had entered up 692 chattel mortgages in the last four months) told me that he never indorsed a note unless he had collateral up which would sell for double the amount under the sheriff's hammer.

How many people realize what compound interest means? (These men get compound interest all the time on everything, as they get their interest in advance.) The following table shows the astonishing rapidity with which interest is rolled up as the rate per cent is increased. It is a matter of which nine tenths of the industrial classes are fatally ignorant.

One dollar, 100 years at	1	per cent	.	.	.	\$2 75
" " " "	2	"	.	.	.	7 25
" " " "	2½	"	.	.	.	11 75
" " " "	3	"	.	.	.	19 25
" " " "	3½	"	.	.	.	31 25
" " " "	4	"	.	.	.	50 50
" " " "	4½	"	.	.	.	81 50
" " " "	5	"	.	.	.	131 50
" " " "	6	"	.	.	.	340 00
" " " "	7	"	.	.	.	868 00
" " " "	8	"	.	.	.	2,203 00
" " " "	9	"	.	.	.	5,543 00
" " " "	10	"	.	.	.	13,809 00
" " " "	12	"	.	.	.	84,675 00
" " " "	15	"	.	.	.	1,174,405 00
" " " "	18	"	.	.	.	15,145,007 00
" " " "	24	"	.	.	.	2,551,799,404 00

Our Saviour, if he had lived until to-day, would be over 1,893 years old; and if he had saved one dollar for every week day since he was found in the manger at Bethlehem, he would only have been worth on the first of January, 1893, the sum of \$582,569; while one of the financial brigands of our times, if he could have put *one dollar* at use shaving notes at 18 per cent, *one hundred years ago only*, would have had as the result the magnificent fortune of \$15,145,007. Few men realize that money accumulates 18 times as fast at 6 per cent as at 3, 316 times as fast at 8 per cent as at 2, when compounded annually for a hundred years; yet the average rate of interest throughout the United States is estimated at 8 per cent, and every dollar of interest paid in advance is equivalent to compound interest.

The shrinkage of the volume of currency since 1870 throughout the civilized world, has caused more business failures, more misery, more heartache, more suicides, more ruined homes, and made more drunkards, than all other causes combined.

It has filled our country with rented farms, our cities with tramps and millionnaires, both inimical to the best interests of the people.

The continual strain of trying to keep up under adverse circumstances has filled our insane asylums with bankrupts, our poor-houses with paupers, and our prisons with criminals.

Legislation for a quarter of a century has discriminated in favor of unemployed, idle capital, and against the wealth producer of our country.

The farmer who sold his farm 25 years ago, and buried his money in some dark vault, and has simply worked enough to make a bare living, can go and bring his money to the light of day and buy three just as good farms as he sold.

I have a friend, H. L. Case of Bristol Centre, N. Y., who bought his farm in 1872, when wheat was worth \$1.80 in the New York market. He agreed to pay \$15,000 for the 105 acres; he paid only \$500 down, yet figured that he could pay for the farm and be out of debt in eight years. The first year, after paying expenses, interest, and taxes, he was able to pay \$2,000 on the principal. The next year, 1873, (silver was demonetized) the panic struck him before he had sold his crops; he held them over until the spring of 1874, and when sold could only pay \$500 on the principal after paying other expenses.

He has paid something every year from that time to this, and yet finds that the value of the farm has shrunk as fast or faster than he has reduced the amount of the mortgage, until now the \$5,000 mortgage, which still remains unpaid, covers the entire value of the farm if sold under foreclosure to-day.

His books show that he has paid \$10,000 on the principal, and over \$15,000 in interest, and yet has poorer prospect of owning his farm than he had twenty-one years ago.

This certainly is not a case of poor farming or inattention to business, for there is no better farmer, or one who attends more closely to business, in the state; and he is one of those diversified farmers so necessary to successful farming of late years.

I have been over his farm, and through his 20-acre hop-yard; I have been among and enjoyed some of the fruit from his 2,000 peach trees; I have seen his 10-acre field of black-caps loaded to the ground with their richness of choicest fruit. In fact, H. L. Case prides himself on his average yield, and certainly no farmer keeps his soil in better and cleaner condition. He also has 105 swarms of honey bees, which he watches as closely as Shylock does his mortgage, taking off all the good honey they make and substituting melted sugar, which they must carry into their cells and make over (nights and mornings). This is the only real mean thing I ever knew my friend Case to do. It is a Shylock practice.

Now let us compare these two men's condition, under the practices of the last 25 years.

In 1872 they stood: Case, 22 years old, with \$500 cash, robust, healthy, and just married to a brave little woman, both determined to make a mark in the world.

A neighbor, 50 years old, has 105 acres, and knows what interest means; hence sells land to Case for \$15,000. Difference between their conditions is 105 acres of land less the \$500.

How does the account stand twenty-one years later? In 1893 I find that while Case and his family have earned and saved, above all expenses of living and taxes, etc., and paid to the mortgagee the sum of \$24,500—if the mortgage should be foreclosed to-day, he would have nothing left; while the mortgagee, who has only earned a bare living and *paid no taxes*, has a mortgage calling for the original farm of 105 acres with all its improvements, and money

enough (paid him by Case) to buy and pay for five more just as good farms, or 525 acres more.

My friend Case, who started in life 21 years ago, with heart light and buoyant with hope of home and wife, surrounded with happy, laughing, and loving children, is almost discouraged; wife dead, himself old beyond his years, and a life of tenant farming, or worse, staring his children in the face. I emphasize this instance to show the infamy of the policy of a shrinking volume of money. Truthfully did the United States Monetary Commission say: "A shrinkage in the volume of currency has caused more misery than war, famine, and pestilence, and more injustice than all the bad laws ever enacted." The experience of my friend Case is the sad, sad story of millions of hard-working and worthy men in the last 25 years, who have been trying to build up homes of their own in every part of the country.

No man has bought a home and incurred a debt who has not been compelled to pay in money more value than he contracted to pay. No merchant has bought without danger of selling for less than he pays. Manufacturers have sold their manufactured goods on a continually shrinking market, and to protect themselves against loss have formed combines and trusts to control prices by limiting production.

Laborers have repeatedly struck against reduction of wages, only to be locked out and turned on the road as tramps.

Our courts are fast becoming simply annexes of great corporations. Individual interests have no show of justice before legislatures or courts, when in conflict with combines or trusts.

This condition of things has attracted the attention of some grand men of this and other countries, and has resulted in developing others who are looming up in the great field of individual effort and unselfish devotion to the interests of humanity.

These men have called other men together for consultation; and as the result we have formed in this country great industrial organizations, all fast agreeing on certain demands which will result in reversing the downward tendency of prices, and setting the wheels in motion in the other direction.

This movement has inspired the farmer with new courage and the mechanic with renewed hope. Four millions of men are to-day members of organizations who are demanding some or all of the following laws :—

An increase of the volume of full legal-tender money to \$50 per capita.

The unlimited free coinage of silver.

The sub-treasury and farm-loan plan.

A graduated income tax.

Postal savings banks.

Ownership of railroads, telegraphs, and telephones by government.

The land for the people.

These men are fast getting together, and then we shall have prosperity for the producer. Over a million voted at the election of 1892 for these avowed objects; and were the election to be held again, to-day, four times that number would be recorded for these principles.

An increase in the volume of money, to \$50 per capita, and the enactment of the other demands, as laws, would safely double the prices of labor and all the products of labor.

Last fall, while delivering an address in a town in Cattaraugus County, I made the above expression, when a farmer in the audience took exception to the statement, and said that if the prices of labor, and all the products of labor advanced equally from the adoption of our demands, no one would be benefited.

I asked him if he would object to a practical illustration of the truth of my statement. He said, Most certainly not. (I had already been told that there was a mortgage of \$5,000 on his farm.) I asked him if he would tell me how many pounds of butter, wool, cheese, and other farm products he had sold from his farm, and the price received for same. I also asked him to mention in such statement the percentage of gross products which would be required to maintain and keep up the farm and buildings.

He stated that he had sold

6,000 pounds of butter at 20 cents per pound	\$1,200
30 fat calves at \$6 each	180
20 " pigs " 8 "	160
30 " lambs " 5 "	150
2,000 pounds of wool at 26 cents per pound	500
	<hr/>
	\$2,190
	1,533
	<hr/>
	\$657

He also said that it would require 70 per cent of gross receipts to maintain farm and pay expenses, leaving \$657 to pay the interest and apply on the principal.

When a boy I was considered an expert in mathematics, and I very soon figured that with \$657 to pay principal and interest it would require eleven years to pay off the mortgage, leaving him a balance in cash of \$344.90, while in this time he would have paid the sum of \$1,882.12 in interest. (See Note A.)

Now, my friend, we will double the price of every article sold from the farm, and double the cost of everything bought, and you will pay off the same mortgage in five years, and have left \$716.01; and instead of paying \$1,882.12 interest, you will have paid only \$1,653.99. If you continue to work and save for the full term of eleven years, and invest your savings at the end of each year so they will earn 6 per cent, you will not only own your farm free from debt, but will be worth \$10,224 besides, which you have saved as the result of the increase of the price of labor, and all the products of labor. (See Note A.)

My friend Case was getting higher prices than those recorded in the last table when he agreed to pay \$15,000 for his farm, and figured to pay off the mortgage in eight years.

But, my friend, since you can perceive that an increase in prices all around will really help you, let me see how you would be benefited by the adoption of the sub-treasury plan and farm-loan bill, reducing the rate of interest to 2 per cent.

In this case you would have paid off your mortgage in four years, have \$3.64 left, and would have paid but \$252.36 in interest; and could you still have invested your savings so as to pay you 6 per cent per annum, at the end of the eleven years you would own your farm and be worth \$11,697.87 besides. (See Note B.)

It is unnecessary to say that my Cattaraugus friend was astonished, and at once agreed that the changes demanded by the industrial organizations of the country should become the law. So that my friend Case may still have a hope of paying for the home that has already cost him so much.

How it would affect a day laborer.

A man working by the month buys a home for \$1000, and agrees that 30 per cent of his wages at the end of each

year shall apply first on the payment of the interest, and balance on the principal; his wages being \$30 per month or \$360 per annum.

Thirty per cent of \$360, or \$108, applied on the payment of interest and mortgage, as per agreement, will pay off the same in 14 years, and leave a balance of \$22.63 (see Note C), and he will have paid in interest \$498.37; while with double the wages, although his every expense was doubled, he would own his home free from debt at the end of 6 years and have a balance of \$86.98; and if he continues to work and save, and invests his savings at the end of each year so they will pay him 6 per cent profit, he will have, at the end of the 14 years that it took to pay for his home at the old scale, his home and \$2,273.84. Surely the laborers of the country are interested in these demands. (See Note C.)

But, says my banker friend, it is true that this change would benefit those in debt, but it would rob the creditor classes to just that extent. Supposing this statement was true, who should have the preference in legislation — the men who produce all the wealth of the universe, or the men who produce all the misery, bankruptcy, poverty, and cause two thirds of all the crime in the country? But this position is not true, as we demand a strictly honest money of fixed volume of \$50 per capita, supplemented by the "sub-treasury plan and farm loans," to give flexibility during the season of the year when extra money is required to move the crops.

Secretary Windom, in his famous speech made in New York, Jan. 31, 1890, said: —

The ideal financial system would be one that would furnish just enough absolutely sound currency to meet the legitimate wants of trade, and no more, and that should have enough elasticity of volume [flexibility] to adjust itself to the various necessities of these people. Could such a circulating medium [flexible] be secured, the gravest commercial disasters which threaten our future might be avoided. These disasters have always come when unusual activity in business has caused an abnormal demand for money, as in autumn, for the moving of our immense crops. There will always be great danger at those times under any cast-iron system of currency such as we now have.

Every legitimate business is benefited by the security and safety of every other business. In 1865 and 1866, when this country had the largest volume of money in circulation,

and we were enjoying the highest prices ever known, and every willing worker was fully and profitably employed, we had but 530 business failures in 1865, and but 632 in 1866, involving a loss of but \$64,958,000; while the failures for 1890 and 1891 were 10,673 and 12,394, and involved the enormous loss of \$348,210,836. This number does not include the tens of thousands of foreclosed mortgages or failures of farmers. Hume says:—

We find that in every kingdom, into which money begins to flow in greater abundance than formerly, everything takes a new face; labor and industry gain life; the merchant becomes more enterprising, the manufacturer more diligent and skilful, and even the farmer follows his plough with greater alacrity and attention. A nation whose money decreases is actually at that time weaker and more miserable than another nation which possesses no more money, but is on the increasing hand.

Falling prices and misery and destruction are inseparable companions. The disasters of the Dark Ages were caused by decreasing money and falling prices. With the increase of money, labor and industry gain new life.

Pliny, the ancient historian, writes:—

The colossal fortunes which ruined Italy were due to the concentration of estates, through usury, brought about by lack of an abundant supply of money.

During the Napoleonic wars, England issued an unconvertible legal-tender paper money of \$250,000,000. Sir Archibald Allison, in "History of Europe," describing the condition of the people, said:—

Prosperity unheard of and unparalleled pervaded every department of the empire; the landed proprietors were in affluence; wealth to an unheard-of extent had been created among the farmers; our revenues were quadrupled; our colonial possessions encircled the earth. This period terminated in a flood of glory and a blaze of prosperity, such as had never descended upon any nation since the beginning of time.

In speaking of the discovery of gold in California and Australia, and the effect of the increase of the money volume of the world thereby, Hon. John P. Jones said in the United States Senate:—

In twenty-five years after the discovery of gold in California and Australia, the world made more advance than it had made in the previous two hundred years.

During that time the United States nearly quintupled in wealth, increasing from eight billions to nearly forty billions.

My banker friend has not entered his protest against the shrinkage in volume of money in the last twenty-five years, which has tripled the value of every dollar owed by the toiling millions.

The following table * shows how the increase in the value of dollars has affected the farmer and the laborer, who must raise products and sell to pay every expense of government, local, state, or national, and also illustrates how salaries of men with fixed incomes have been doubled and tripled by the demonetization of silver and contraction of the world's volume of money, when measured by the products named.

Products of the farm, and the amounts that Lincoln's salary would buy at average New York prices from 1864 to 1868, inclusive.	Harrison's salary would buy, at New York prices, for 1892.	Increase in President's annual salary as measured by products of the farm.	Harrison's salary paid in products, 1892, and sold at Lincoln's prices, in New York.	Average prices in New York City from 1864 to 1868, inclusive. Atlantic Almanac.
Wheat, bushels	10,310	66,666	56,356	\$161,663 30
Corn, bushels	18,248	100,000	81,752	137,000 24
Tobacco, pounds	132,275	625,000	492,725	118,125 02
Cotton, pounds	38,051	555,555	517,504	365,000 13
Wool, pounds	48,356	166,666	118,310	85,166 27
Rice, tons	110	900	850	217,728 00
Butter, pounds	68,870	250,000	171,130	87,120 19
Sugar, raw, pounds	193,798	1,111,111	917,313	144,233 28
New Orleans molasses, gallons,	26,321	135,135	109,614	128 74 04
Hams, pounds	166,666	500,000	333,334	126,000 12
Mess beef, barrels	1,642	6,069	4,418	92,204 05
Mess pork, barrels	959	5,263	4,304	137,592 64
				26,160

This table, if carefully studied, will demonstrate the wonderful increase in the value of dollars, and how that increase has affected the farmer, who must produce all these different articles with which salaries and all other expenses are paid.

The third column shows how many more of the different products it took to pay the president's salary last year than it did to pay the immortal Lincoln's.

From these figures it will be seen that, had the president's salary been paid last year in these different articles, at the average prices in the New York market for '92, and had he sold them at the prices which Lincoln was compelled to pay, his salary would have amounted to, not \$50,000, but, if paid in cotton, to \$365,000.13; if paid in rice, to \$217,728; if in

* By act of March 3, 1873, the president's salary was doubled in dollars (being increased from \$25,000 to \$50,000 per annum); while by act of the same year, demonetizing silver and contracting the volume of currency, his salary and all fixed incomes have been multiplied as above.

wheat, to \$161,662.30; if in raw sugar, to \$144,233.28; and if paid in the much talked-of wool, it would have been the smallest salary he could have received; in other words, wool has depreciated less than any of the other twelve commodities.

This alarming illustration is not only true as to the president's salary, but holds equally true of that of every other government official, and the payment of every debt recorded against every home in the United States; and the time has come when the laborers and farmers must band themselves together to demand equal and exact justice for all before the law.

NOTE A.

NOTE A.

<i>At Prices in Statement.</i>			<i>Everything Doubled.</i>		
	Paid in Interest.	Paid on Principal.		Paid in Interest.	Paid on Principal.
1st year	\$300 00	\$357 00	1st year	\$600 00	\$714 00
2d "	278 58	378 42	2d "	239 16	1,074 34
3d "	255 08	401 12	3d "	174 67	1,139 33
4th "	231 81	425 19	4th "	106 31	1,207 69
5th "	206 30	450 70	5th "	833 85	\$64 14
6th "	179 25	477 76			
7th "	150 59	506 41	Total paid	\$1,653 99	\$4,999 50
8th "	120 20	536 81			716 01
9th "	89 90	569 01			
10th "	63 36	603 14			
11th "	17 66	294 44			
			6th year	\$42 86	\$2,072 97
			7th "	124 37	1,314 00
			8th "	210 68	1,314 00
			9th "	302 16	1,314 00
			10th "	389 13	1,314 00
			11th "	591 91	1,314 00
Balance left	\$1,882 75	\$5,000 00			
		344 90			
				\$1,581 21	\$8,642 97
					1,581 21
Balance to credit of farmer with higher prices					\$10,224 18

Balance to credit of farmer with higher prices	\$10,224.18
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NOTE B.

At Prices in Statement at 2 Per Cent.			Everything Doubled.		
	Paid in Interest.	Paid on Principal.		Paid in Interest.	Paid on Principal.
1st year	\$100 00	\$557 00	1st year	\$100 00	\$1,114 00
2d "	88 86	568 14	2d "	75 92	1,236 28
3d "	77 49	579 51	3d "	50 95	1,363 05
4th "	60 90	591 10	4th "	25 69	1,284 67
5th "	54 08	602 92		\$252 36	\$5,000 00
6th "	42 02	614 98	Balance end 4th year	..	3 64
7th "	29 72	628 28	5th year	\$79 06	\$1,317 64
8th "	17 16	640 00	6th "	162 64	1,314 00
9th "	4 36	218 07	7th "	251 24	1,314 00
10th "	\$474 59	\$5,900 00	8th "	345 15	1,314 00
Balance of		434 57	9th "	454 70	1,314 00
			10th "	550 22	1,314 00
			11th "	662 18	1,314 00
				\$2,495 19	\$9,201 64
					2,495 19

Savings from 4th to 11th year, as the result of increased prices and 2 per cent loans, and advance in prices of labor and products	\$11,697 83
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NOTE C.

*At \$30 per Month.**Everything Doubled.*

	Paid in Interest.	Paid on Principal.		Paid in Interest.	Paid on Principal.
1st year	\$60 00	\$48 00	1st year	\$60 00	\$156 00
2d "	57 12	50 88	2d "	50 64	165 36
3d "	54 06	53 94	3d "	41 71	174 29
4th "	50 83	57 17	4th "	30 26	185 74
5th "	47 40	60 60	5th "	19 11	196 89
6th "	43 76	64 24	6th "	7 30	121 72
7th "	39 91	68 09			
8th "	35 22	72 78		\$208 63	\$1,000 00
9th "	30 85	77 15	Credit end 6th year		86 98
10th "	26 22	81 78			
11th "	21 32	86 68	7th year	\$5 21	\$392 98
12th "	16 18	91 82	8th "	18 18	216 00
13th "	10 67	97 35	9th "	32 23	216 00
14th "	4 83	80 54	10th "	47 12	216 00
			11th "	62 91	216 00
			12th "	79 64	216 00
			13th "	97 38	216 00
			14th "	116 19	216 00
Balance end of 14th year . .	\$498 37	\$1,000 00			
		22 63			
Accumulated interest from 6th to 14th year				\$458 86	
Saved in principal from 6th to 14th year					\$1,814 98
Total savings from doubling price of labor and all products . .					\$2,273 84

ARSENIC VS. CHOLERA.

BY R. B. LEACH, M. D.

WHAT is America doing this season to ward off Asiatic cholera?

What are we doing for our fullest protection against the undoubted invasion of an enemy more potent, till now, than all laws, rules, and medicaments of legislators and the medical fraternity? Dr. Kemster, our special medical envoy to infected Europe, denounces their statistics as doubtful, and us as a nation hoodwinked by too much credulity in the possible untruth thus conveyed to the world.

Our past winters' diseases, according to older and more tried authorities, predict a most probable epidemic of cholera in the United States this spring, summer, and fall, and possibly next winter, accompanied by a financial depression such as our glorious country and people have never yet witnessed.

Its par is not in history, and as its only precedent might be named the Black Plague of 1662, when Charles and his barnacles of state hung together in feast and interchange of pleasantries, as empty of humane fellow feeling as — their probably empty pates.

Through their neglect and criminal omission of duty to country and citizen, the flower of many flocks joined the great silent throng beyond; whereas, could they have had the encouragement from medical science held out to-day, they would have lived despite such adversities.

What does a nation like ours, with its thinkers, reasoners, capitalists, and legislators, mean, by sitting idly and quietly behind a sieve, such as quarantine has always proven itself, to date, while through The Associated Press and many medical journals, ever since September last, have been reflected the rays of a safe, certain, and accessible prophylactic against the awfulest destroyer of men known to civilization? and thus far they have not, with some few exceptions, asserted their citizenship, and memorialized Congress, their executive, and

his cabinet to thoroughly test in Europe, while there was yet time, such assertions as our own United States Marine Hospital surgeons at Washington last September pronounced "incontrovertible, except by test which we will make, as soon as we acquire material in patients or suspects."

I am not proposing a novel method of resurrecting or embalming, but simply introducing to your notice a new plan of life insurance, a Republican measure, so to speak, of "Protection against foreign competition and pauper immigration" of the comma bacillus.

It were impertinent in me were I to propose a novel method of cure in the very face of that with which we can now cure ninety-six per cent of all cholera patients, a majority of cures such as few other statistics of disease can show.

Remember! *I propose a protective measure for the well*, as different from a curative measure as is hygiene from medicine, yet as allied in significance and utility.

I propose a prophylactic in the same line of thought as Jenner and Pasteur, and pronounced incontrovertible, as above, by many, and by Paul Gibier as "theoretically perfect."

In this position, at this writing, stands this, the only untried protective measure against cholera — a protection against disease in all its most awful awfulness; and the United States Senate Committee on Epidemic Diseases feels itself powerless to prove this a quarantine against Asiatic cholera, all the appropriations of Congress going to the more material-looking one in force.

For what is quarantine but a forty days' detention from our midst of supposedly infected men or merchandise from supposedly or known infected districts? — when arsenic to slight physiological effect, as prescribed in my *exposé*, arsenization, is a forty days' detention of the comma bacillus from our smaller intestines; thus a local, personal, and multiple quarantine of each and all, equal to Jenner's vaccine in present protection, and Pasteur's *rabies canina* in its curative properties, by its simultaneous exhibition with the advent of the cholera microbe in the same organism.

France supports the Academy of Paris, holding high the cross of honor to the successful scientific researcher; and Germany has already placed Koch under royal favor so as is not equalled outside Fatherland. And all this for his

studies, for the benefit of mankind in general; while the discoverer of telegraphy pleaded for ten years for the official ear of his government, that he might be assisted in the demonstration of a great truth, and receive the acknowledgment of a great discovery.

The discoverer of chloroform, for the relief of women in travail, the soldier in the field, the civilian in his domestic hospital, and the child in eclampsia, has never been honored by his own government, and hardly recognized as a scientist even worthy the poorer steel of such an adversary as one of our average legislators.

Keeley is known by his jealous colleagues as the "fool doctor" for his silence and acquisitiveness; but maybe, like the king's jester, he makes it pay well to "say nothing and saw wood," lining his capacious pockets with that metal which, in the eyes of most, surpasses copper and zinc in the making of that wondrous fluid which will suspend senile decay till another day.

In the promulgation of arsenization as a prophylactic against cholera, the writer simply stands at the door of public opinion, asking of all no more than he will give, that each may think for himself, and in time of danger, which fast approaches, allow him or his local exponent to lift that sword of Damocles, suspended as by a thread, which grows thinner and weaker with the advent of summer, whose heat and moisture will lay quick rot upon it, and release disease amongst us like the locust, the grasshopper, and the sparrow, leaving to the medical men, undertakers, life insurance companies, and friends the only occupations of the day.

What a commentary on our greatness, our fairness, and Yankee shrewdness! What a fool is man, essentially dependent upon the machinations of his enemies and the enervation of his friends!

Senator W. E. Chandler writes: "Senator Hale and I have talked over your proposition for a commission to go abroad, and there test the efficacy of your theory. We find we can do nothing direct to aid the cause, but recommend that you write Hon. John G. Carlisle as soon as he assumes the duties of the office of secretary of the treasury." He is now fully petitioned through Senator R. Q. Mills, and by the courtesy of my personal friend, ex-Senator General S. B. Maxey, *that the originator* of this theory for the protection of

the lives of American citizens particularly, and the world in general, *be placed at once in the midst of infection in Europe or Asia*, that there he may fully and satisfactorily demonstrate the belief that is in him, to wit:—

To take arsenic internally to produce slight physiological effect, as a protection against Asiatic cholera, is but to take it as now often prescribed in the treatment of chronic malarial poisoning and in skin diseases of germ origin.

By so taking arsenic, we fix the albumen to such an extent that cholera (which does the same) cannot take hold, and thus cause, along with the loss of the salts, the cramps of the disease.

By taking arsenic by mouth, hypodermically, or from ivory points, and repeating as necessary to produce the prescribed effect, we destroy the animal and vegetable germs extant, at the time of the exhibition of the remedy, and preserve the tissues from further and rapid carbonization in consequence thereof; and as it is a reconstructive as well as a tonic, we obtain immunity from the comma bacillus as long as forty days thereafter, making each person so arsenicized a non-infected and non-infectant medium daily growing stronger.

By taking arsenic we are actually occupying the space and place demanded by the cholera germ in which to fructify and develop; and thus we deprive the enemy of a vantage-ground upon which to plant its guns for cramping the adversary.

Under physiological effect of arsenic one cannot have cholera, because, as "No two bodies can occupy the same space at the same time," so no two diseases, which must actually occupy the same space and place to become disease (that is, to demonstrate their presence, such as arsenic and cholera), can exist in the same body at the same time. (I defy the world to controvert this maxim.)

Capital has recognized the strength of my assertions, which all laymen should know, and will demonstrate the truth of the same this season, as the Lancaster County Vaccine Farms of Marietta, Penn., write to me thus, "We recognize sufficient honor accruing to our position, as assistants in the promulgation of so valuable a remedy." And these people will soon place before our citizens "points" of arsenious acid (each containing one-thirtieth grain of the acid), with full directions from me for the testing of these

assertions, which will become imperative through the existing dangers and the futile efforts of quarantine; and will be made manifest by the demands of the people for a further protection than a quarantine on our coast and interstate lines, *when disease is actually in our midst*; else what of those germs buried with their victims last fall in New York?

Can we not, as a thinking nation, seeking more light, see that light when not hid under a bushel? (Why, even a bushel of money has not hid the light of redemption from inebriety, from a hundred thousand diseased men of all grades of social, educational, and financial equipoise.)

Is it to be repeated in America this and maybe next year, that our nation will not accept that which is by divine right our own, and protect our homes and little ones from the ravages of the fast-approaching invader, and from our infected neighbors, who seem separated from us only as by a back-yard fence, with but a barbed-wire of quarantine to climb, and possibly nothing worse than a pair of torn pants for the trouble? Will Americans wait for disease to show itself in all the awfulness of cholera, at their very doors, before they are aroused to their peril, or will they not now, and *en masse*, join in my petition that our executive, or his acting assistant, the secretary of the treasury, place before such palisades as quarantine, that prophylactic guard of arsenization in the immigrant, or even send into the very midst of this destruction the originator of this protection, that his utmost may be done to thin its ranks before it besieges our portals.

William Henry Porter, M. D., says in *Mercks' Medical Bulletin*, for January, 1893, that "The presence of these foreign, irritating and poisonous particles [referring to arsenic], *in small quantities*, stimulates the hepatic cells to increased secretory as well as excretory activity, *without positively damaging* the protoplasmic masses; and in this way more nutritive pabulum is taken up into the liver cells, and a more perfect nutritive interchange is established in the liver, which process secondarily *enhances the accumulation of tissue* throughout the whole animal economy. When this has been accomplished, diseased processes all through the system are in part or completely removed, and *more or less of a new normal or healthy* activity is brought to all parts of the body."

In this respect, arsenic and its compounds are truly prophylactic against cholera, they being alterative in their action, and cholera seeking to assume exactly the space and place thereby occupied in the demonstration of its effect. Is it not each American's privilege, and is it not his duty as well as pleasure, to petition those he has placed in authority, for all the legitimate measures of protection, whether it be new or old, tried or untried, whether it be against man or disease, that thereby he may proclaim his legitimate citizenship to our most glorious Union? and shall he not expect and get from those authorities that which is so freely given his neighbors in France or Germany?

We spend immense sums yearly in testing novelties in death dealers for our army and navy, only to learn the quickest and surest method of killing. *Shall we not now demand a small appropriation, that a life saver may be tested as well?*

Our foreign neighbors hoard immense sums for such a purpose; yet they also demonstrate in other ways the first law of nature, by placing the innovations of medical science in the exact and required field for their fullest demonstration.

DOES THE COUNTRY DEMAND FREE COINAGE OF SILVER? WHO ARE IN FAVOR, AND WHO OPPOSED, AND WHY?

BY A. C. FISK.

SHOULD the United States return to free bi-metallic coinage? This question is of paramount importance. Its magnitude has been fully appreciated for the last twenty years by one class — the rich with fixed incomes and annuities! But they have, by one device and another, during all these years relegated this question to the rear. The gold power well knew, when they demonetized silver in 1873, what would be the result, and they have, by controlling the metropolitan press of the country, subsidizing Congress, and nominating and electing presidents, been able to smother this question until they have doubled the value of their money and decreased the value of everything else one half. At home, more than three fourths of the members of Congress are for free coinage; but under the influence of the magic wand of the gold despots of the world, enough of them succeed in deceiving their constituents into the belief that they have made an honest effort to remonetize silver.

Both the old parties are under absolute control of the gold party. We have had in this country for twenty years three parties — the Republican, the Democratic, and the gold party. The gold party acts as a unit, and controls the policy of both the other great parties. When silver was demonetized, there were probably just two men in Congress who knew it — John Sherman, chairman of the Finance Committee of the Senate, and Mr. Hooper, chairman of the House Committee. Each was appointed respectively as chairman of the Conference Committee, on the bill regulating the management of the mints. This bill was drawn by Ernest Seyd, representing the gold trust of the world. It was nearly two years before the deception was discovered. This piece of legis-

lation was consummated wholly in the interests of the creditor classes.

Suppose a debt was contracted with a certain volume of money, and then one half of that volume was stricken down, that would double the value of the other half. That is exactly what has been done in this country and in Europe. The national debts of Europe had all been contracted in silver, and could have been properly liquidated in silver; but without a word of warning, every contract in Europe was violated by a closure of the mints to silver. Every commodity decreased, and within six months prices had fallen one half; distress was universal; there were more than thirty-five thousand foreclosures of mortgages in five years, and one sixth of the people were reduced to want. The effect in this country has been the same, but more gradual, for the reason that this country has greater resources. Still, it has reached a point where the resources cannot be developed except at a loss; therefore silver must be restored, or some other system adopted to give the people relief, or the producers and debtors in this country will occupy the same position as do the slaves, peons, and ryots of the gold-standard countries of Europe.

There has been no decline in silver, but gold has risen, so far as it affects the value of every commodity. When silver was demonetized, it was worth one dollar and thirty-one cents per ounce; wheat, one dollar and twenty-five cents per bushel; cotton, sixteen cents per pound, and all other commodities in proportion. If you will take the trouble to compare the prices of wheat, corn, cotton, and other commodities, with the prices of silver for the same period, you will find that they are in close sympathy.

The producers and debtors have discovered that wheat cannot be produced for 60 cents per bushel, nor cotton for 7 cents per pound. Were silver restored, the 600,000,000 bushels of wheat would be worth \$1.50 per bushel, instead of 60 cents, and would yield the farmer \$900,000,000, instead of \$360,000,000. And the 3,500,000,000 pounds of cotton would be worth 16 cents per pound, instead of 7 cents, and would yield the planter \$560,000,000, instead of \$250,000,000. The decline in price on corn, oats, and other farm products is fully \$400,000,000, making a total loss to the producers of \$1,250,000,000 annually. In other words, by

reason of the demonetization of silver, the farmer is unjustly taxed, in the interest of the creditor classes, more than fifty per cent of everything he produces. This tax was imposed secretly and surreptitiously, by the use of foreign gold.

It seems almost beyond belief that the trusted representatives of the people in Congress should conspire and confederate with the creditor classes to tax the farmers and debtors of this country the entire profits of their toil. Yet it seems to have been a preconceived plan. As early as 1862 a circular was sent out, by an agent of the bankers of England and Germany, which stated in substance that the great debt which would grow out of the war would be used as a measure to control the volume of money; that to accomplish this, bonds would be used as a banking basis; that money issued directly by the government could not be controlled, but that they could control the bonds, and through them the bank issues; that they were in favor of the abolition of slavery, as the owning of labor carried with it care for the laborer, while the plan they proposed was the control of labor by controlling the money volume, thereby controlling wages, which, in the end, would result in this country — as it has in England, Germany, and Ireland — in sweeping the farms and homes from the present owners, and forcing the farmers of this country to the same condition as those in the gold-standard countries of the Old World. The gold trust has never yet fastened its fangs upon any country that it has not finally enslaved the producers; and that is the inevitable result in this country, unless we get immediate relief. The silver question must be settled now. If we are not to have the free and unlimited coinage of silver, we must have some other money. We can have no prosperity on a per capita basis of two dollars, which is all that a gold standard would give us.

Most of the legislation for the past twenty years has been vicious class legislation. The creditor classes have had their money doubled in value, the manufacturing interests have been protected by an unjust tariff, while the wheat and cotton grower and silver miner have been taxed fifty per cent of all their earnings.

There is no other question that is so little understood. A few members of Congress and prominent bankers in the interests of the gold lords are constantly giving the public

misleading statements, which they, and those whom they represent, know to be untrue ; still these statements are given the widest possible publicity, while a contradiction of them, from a representative of the people in Congress or elsewhere, will not receive notice in the metropolitan journals. The false statements of the gold trust are heralded through the Associated Press despatches, commented upon, and lauded as "sound finance" by the great metropolitan journals of the country. With the exception of the *New York Sun*, *Chicago Times*, and *St. Louis Republic*, there are no prominent daily journals in the country that are not owned and controlled absolutely by the gold trust. This same gold power controls the fiscal power of Germany, Austria, Great Britain, and, in fact, all Europe. It controls the press of Europe, and wields the sceptre, no matter who wears the crown. It is the same power that controls the press and executive branches of this government, and enough of the members in Congress to prevent any legislation in the interests of the people.

A distinguished editor, at a banquet given to the members of the press, gave utterance to the following:—

There is no such thing in America as an independent press, unless it is in the country towns. We are all slaves. There is not one of you who dares express an honest opinion. I am paid a hundred and fifty dollars per week for keeping honest opinions out of the paper I am connected with. The man who would be foolish enough to write an honest opinion would be on the streets hunting for a job. The business of a New York journalist is to distort the truth, to pervert and vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and vassals of the rich men behind the scenes; they pull the string, and we dance. We are intellectual prostitutes.

If such a thing as justice ever entered the mind of the modern Shylock, would it not be well for him to consider whether it would not be better to use some of the many millions which are now expended monthly to corrupt the metropolitan press of the country, Congress, and our chief executives, in restoring some degree of prosperity to the people? The bankers and creditor classes in the money centres of the East confederated with the Shylocks across the water to force down the price of silver, and thereby the price of all farm products.

The interest that the East has in the matter is that it

doubles the value of money, and reduces the value of what is consumed fifty per cent. The East consumes hundreds of millions of dollars' worth of corn, wheat, and other Western and Southern products every year. For this unjust advantage Eastern speculators are willing that the plutocracy of the Old World shall pillage the West and South of double the amount of gain which goes to them. If any one will take the pains to study the bulletins which are issued by the government, he will find that Massachusetts, New York, Pennsylvania, or any other money loaning or manufacturing centre, has gained in wealth the past ten years, over any Western or Southern state, more than fifteen to one.

One of the falsehoods put out by the subsidized press and orators in Congress, and other agents of the gold lords, is that it is the silver miner who desires protection. The silver miners and mine owners in this country pay an unjust tax yearly to the government of twenty-five million dollars; while the same law which discredits silver compels the farmers to contribute unjustly about four hundred and fifty million dollars to the Eastern States, and about eight hundred million dollars to the gold despots of Europe.

Suppose a law had been enacted openly taxing the farmer and cotton planter forty or fifty per cent of his products, by means of foreign gold, the same as the present law was enacted, in the interests of the crowned heads in Europe and their confederates in this country. Could the tax have been collected? And would there not have been open revolt? And would not the tax gatherer have been driven from the country had he attempted to enforce its collection? And would not Congress have been given to understand that the law must be speedily repealed? Undoubtedly all these things would have happened; and yet this insidious, unseen tax is just as effective and just as infamous and iniquitous as though the law had specified that one half of all their earnings should be given to the gold lords of the Old World and their confederates in this country. The present law is undoubtedly unconstitutional, and would be so held could a decision be had in the courts. There has been no man who occupied a seat in Congress when silver was demonetized, except John Sherman, of the Senate, and Hooper, of the House, who has admitted that he was aware that an act had been passed demonetizing silver. There was no sug-

gestion of anything of the kind on the face of the bill, simply an act to regulate coinage, and the word "Silver" was omitted from the bill. Is there any one bold enough to say that this was not fraudulent legislation? And fraud vitiates everything.

It is said, in reference to the history of Florence, "The people perished, but the brigands throve." The tax which the farmer and cotton planter, debtor, and laborer pays is illegal, and those who reap the benefits know it. The law is a crime, and those who take advantage of it are *particeps criminis*. But they seek to legalize and succeed in legalizing the robbery by having some friend act as the agent, and loan those who have been defrauded their own money, inducing the borrower to legalize the robbery by executing his note and securing it by a mortgage. What would be thought by the civilized nations of the world of any country, where a condition of affairs like this should exist? Suppose, at the close of each year, the farmer or planter who had gathered his crop, marketed it, and received the proceeds for it, was met, on his return home, by a brigand who ordered him to throw up his hands, rifled his pockets, and took from him fifty per cent of the money thus received for a year's labor. Suppose, soon after, an agent of the brigand should offer to loan this stolen money to him who had been defrauded, exacting of him a note and mortgage, requiring ten per cent interest and ten per cent commission for making the loan. The necessities of the victims compel them to accept the offer, and in this way the farms and homes of the producers of wealth are swept from them, a moneyed aristocracy built up, and the producers reduced to practical slavery. A country that would recognize such a system would expect and deserve to be condemned by the civilized world. Who can truthfully say that the United States has not inaugurated substantially such a system?

But we are reminded that much of this money belongs to widows and estates. I answer that it was accumulated unjustly by reason of an increase in the purchasing power of money, and also by reason of purchasing the products of this country at one half their value. There is no equity in the present system, and the people should demand some legislation that would adjust the grievances of the debtors.

The march of evictions has begun. Forty thousand

Western and Southern homes were foreclosed in 1892, and the number is being greatly augmented. The people who pioneered this Western country, made the desert blossom as the rose, produced the wealth that paid the debts of this country, built up an aristocracy in the East, and enriched the plutocracy of the Old World, are now told to move on, and find another Columbus to discover for them a new world, unless they choose to remain as slaves of the brigands.

Is it not possible for the people of this country to learn a lesson from the "Unspeakable Turk"? Twelve years ago, in consequence of successive failures in the olive crop and a fall in the price of oil, great distress prevailed in Crete. While the cultivators were unable to pay their interest instalments to the money lenders, according to the law of the Moslem power the debtors might not be evicted; only their chattels could be seized and sold. Matters as between debtor and creditor being thus at a deadlock, and cultivation arrested, the Porte intervened by compromise between the two parties. The interest payments for many years had been made, not in cash, but in products, and the Imperial Edict required that the money lenders' accounts should be audited, and that the produce payments, having been reckoned at the prices ruling at the time the money was borrowed, were to be deducted from the principal sum, interest at a statutory rate only being allowed. In the general accounting that took place, more than one half of the insolvents were found to be free from debt.

What position would the farmers and cotton planters of the West and the South be in, if a demand for an accounting were made — such as was that of Crete — on the ground that by the crime of 1873 money was advanced in value; and by reason thereof, wheat, cotton, and all products were decreased in value to such an extent that all their mortgages, both interest and principal, would be wiped out? Congress undoubtedly has the power to give some such relief; but as that body has been under the control of the gold trust for twenty years, there does not seem to be much hope from it; therefore would it not be wise for the producing sections, which have so long been pillaged and robbed, to consider whether it would not be just for the states themselves to remedy this evil so far as possible? The state legislatures would certainly have the power to pass a stay law, prohibit-

ing the collection of either interest or principal, until the brigands would consent to the restoration of the money of the people.

Rothschild stated at the recent Brussels conference:—

If this conference were to break up without arriving at any definite result, there would be a depreciation in the value of silver which would be frightful to contemplate, and out of which a monetary panic would ensue with far-spreading effects of which it would be impossible to foretell.

Mr. Allard, in his address before the conference, stated:—

England is the creditor nation of the world; and if the whole world pays her in gold, it is none the less true that there are many nations which do not pay her at all. Is it no longer true that the worth of a debtor consists in his power of paying? Is it not the true interest of a creditor so to arrange matters that his debtor shall be able to pay, rather than drive him into a corner, and make him insolvent, as so many nations have already become?

Why should this country borrow money from England? We are at present in the same condition towards England that Ireland is. All the earnings, not only of the people of Ireland but of this country, go to England and never return. The more our debt is held in England, the better for England and the worse for us. This country has seventy-five billion dollars of wealth, with five hundred million dollars of gold and six hundred million dollars of silver, while England has less than four hundred million dollars of both.

When we borrow, we do not get gold, but they manage to have their payments made in gold, which, under the present system, is constantly increasing in value. In England, as in this country, the single standard benefits only the creditor classes, and the cry for free coinage that comes up from the manufacturers and farmers in that country is almost as great as it is from the farmers and debtors of this country. The manufacturers of this country have not yet learned that free coinage would benefit them. Up to this time they have been content to become members of a ring to influence Congress to give them special legislation which protects their manufactured article and furnishes them with Western bread-stuffs at one half their value.

During a recent debate in Parliament, some of the strongest pleas that have yet been made anywhere for the white metal were presented, and the question before Parliament would have been adopted were it not for the personal

influence which Gladstone exerted to its fullest over the Irish members, who, desiring to retain Gladstone's interest in the home rule for Ireland, voted to forge still further the chains of slavery on the limbs of their constituents. Gladstone's speech struck the key-note of the situation when he said:—

But if there are these two billion pounds of money which we have got abroad, it is a very serious matter as between this country and other countries. We have nothing to pay to them. We are not their debtors. We should get no comfort, no consolation, out of the substitution of a cheaper money which we could obtain for less, and part with for more. We should get no consolation, but the consolation throughout the world would be great. This splendid spirit of philanthropy, which we cannot too highly praise, because I have no doubt all this is foreseen, would result in our making a present of fifty or one hundred million pounds to the world. It would be thankfully accepted, but I think that the gratitude for your benevolence would be mixed with grave misgivings as to your wisdom.

The Monetary Conference of 1878 declared: "It is necessary to maintain in the world the monetary functions of silver as well as those of gold." The years that have since passed have fully emphasized the truth of this statement.

When silver was demonetized in 1873, India received an increased flow, and the prosperity which formerly pervaded this country was transferred to the fields and factories of India. Prior to that time, India was not a factor in the wheat or cotton trade; but the decline in silver was the decline of all prices in the United States, and with it all farm prosperity, and the rise of the wheat, cotton, and corn industries in India.

Had not silver been demonetized, Europe would now be purchasing our farm products direct instead of buying our silver at its bullion value and buying these products from India at its money value. In 1873 India exported very little cotton, wheat, or manufactured articles, but that country now supplies more than one hundred million dollars' worth of cotton annually, nearly the same amount in wheat, and her exports of manufactured articles are seventy-five million dollars. The breadstuffs exported from the United States in 1892 amounted to one hundred and twenty-eight million dollars. Were it not for the depreciation in silver, the same amount would have yielded nearly two hundred million dollars. This is also true as to cotton and other products. Not

only has the price been reduced, but the quantity, and had silver not been debased, Europe would have been compelled to purchase farm products of us in sufficient amounts to more than pay all our debts. This is just what they are trying to prevent.

The metropolitan journals of the East are teeming with interviews from bankers and other representatives of the gold trust. Their utterances are insincere, and are simply those of European bankers, given out through their agents in this country, and published in their journals.

George G. Williams, president of the Chemical National Bank, recently stated in the columns of the *New York World*:—

The Sherman act should be repealed or modified so there would be no question of the ability of the government to maintain the parity of silver and gold. The great trouble with the government is a lack of a sufficient reserve fund. If they had two hundred million dollars reserve instead of one hundred million dollars, nothing would be heard of this problem.

We should suppose that a man of Mr. Williams' position would be above such demagoguery. Any one who will reflect a moment will see that the repeal of the Sherman law would still further reduce the volume of money in this country, cripple every industry, and unsettle every value, even that of the silver certificates. The hoarding of two hundred million dollars in the treasury would put just that much more out of circulation, and make money scarcer to that extent. This is what the European bankers desire, but it is not what the producers and debtors of this country wish for.

What we want is higher prices for our farm products. It would give us as much of both gold and silver as we would require were the farm products in this country increased, as they would be with free coinage, from one billion to one and a half billions of dollars, and it would be very difficult for the European financiers to get gold enough to leave this country with which to buy these products. Our concern would not then be that gold would leave the country, but it would be to find a way for it to go.

The free coinage of silver at the ratio of sixteen to one in this country would put silver above par, and therefore our silver would probably go abroad; but no coined silver would come to this country for recoinage. The ratio in Europe is

fifteen and one-half; India, fifteen. Europe has one billion one hundred million dollars coined silver, which if recoined at our ratio would show a loss of thirty-three million dollars. India has nine hundred million dollars coined silver. Her loss would be sixty million dollars were she to recoin at our ratio. Much of the uncoined silver of the world undoubtedly would come to this country for coinage were we to throw open our mints to free coinage of silver; yet that is exactly what the country needs. The silver product of the world, were it all dumped into the United States, would not give us a sufficient per capita for the increase of our population and the demands for our trade expansion. We should be the gainers by every dollar that did come.

The Mexican dollar is worth only its bullion value; and, in fact, the silver dollar of Central America is received in England, France, and Germany for about eighty cents. This is done to secure the trade of those countries. Suppose we were to open our mints to free coinage, the silver from those countries would undoubtedly come to the United States; and the stamp of this government, with the taxing power of sixty-five million people, would make three hundred and seventy-one grains of pure silver a dollar, that would pass anywhere in the world for one hundred cents; and with that money the United States could secure the trade of all those countries. That fact alone would force all Europe to adopt free bi-metallic coinage, or lose a large amount of the trade it now enjoys.

When Germany, elated by her victory over France, in order to further cripple her fallen foe, from whom she had exacted one billion in gold, demonetized silver, she inflicted upon her people, by the fall of prices consequent on the increase in the value of money, more misery than all her armies had inflicted on France. France, on the contrary, by giving a sufficient volume of money in circulation to maintain prices, emerged in a few years from the greatest disaster in her history, conscious of a greater triumph than Germany had achieved in war. The ransom exacted of France was received back by her, almost as soon as paid, in exchange for the products of her industry.

There are those who affect to believe that a parity could not be maintained were silver restored to its immemorial use. What gives an ounce of gold the value of twenty dollars, or

three hundred and seventy-one grains of pure silver the value of one dollar, and what keeps at par the five hundred million dollars of uncovered notes? It is the stamp of this government, its farms, lands, mines, and the taxing power of sixty-five millions of people. Did not France maintain a parity from 1803 to 1873 with a population ranging at less than one half of the population of the United States? And during this period the fluctuation between the product of the two metals had perhaps a wider range than will be known again in a hundred years. From 1803 to 1820 the production was four of silver to one of gold; from 1821 to 1840, two of silver to one of gold; from 1841 to 1850, about equal; from 1851 to 1860, four of gold to one of silver; from 1861 to 1865, three of gold to one of silver; from 1866 to 1870, two of gold to one of silver. During all this time France maintained by statute a ratio of fifteen and one half to one, not for that country alone, but for the whole world. If that period does not offer sufficient proof of the power of law under varying conditions of supply, and tie the metals together, and keep them so, then what proof will be required?

Were silver restored in this country to its full use as money, the farmers and wage-earners would have at least one billion two hundred and fifty million dollars more money from the increase of the products of their labor to spend than they now have. The farmer is now restricted to absolute necessities. If the value of his crops were doubled, he would spend more than twice as much as he now does. This vast sum, augmented by the entire trade which would certainly come here from Mexico, South America, and Central America, by reason of the fact that three hundred and seventy-one grains of their silver would purchase in this country one hundred cents' worth of goods, while in any gold-standard country it would only purchase its bullion value — these vast sums of money would stimulate trade in every part of the United States; besides, it would develop our farms, lands, mines, mills, and factories. Our wholesale merchants are constantly restricting their trade for the reason that the country merchants can no longer depend on the trade of the farming sections. But with the price of crops increased, and the money that would flow in from our sister republics to the South, every branch of industry in this country would thrive, and merchants could then extend credit with some certainty

that the payments would be promptly met. Farm products are about the only thing in this country with which to pay debts; and with the profits of farming extinguished, every industry and trade must languish.

The United States need have no concern whether the other countries adopt free coinage or not; but were silver restored in this country, Europe would be compelled to do likewise, or lose much of the trade she now enjoys. As a temporary measure, until Congress adopts a free-coinage law, if the secretary of the Treasury would open the mints to their full capacity, coin and pay out silver to redeem the certificates, as contemplated by law, that would greatly relieve the present money market. Of course no real relief can be had without free coinage.

FREEDOM IN DRESS FOR WOMAN.

BY FRANCES E. RUSSELL.

MANY a good thing "cometh without observation." If there is "no money in it," — as there is in advertising, — no fair chance for ridicule, no opportunity to "scoop" one another, the newspapers mercifully let it alone. So a work which looks toward the self-release of women from the oppression of fashion has been allowed to proceed with quiet dignity till within sight of a reasonable degree of success.

Fashion, blinded by that madness which precedes destruction, has unwittingly helped our cause by her insane effort to put women into hoop-skirts.

Great indignation is expressed over the threatened abomination, but it will avail little, nor can new laws upon our statute-books prevail against "the fashion." Some suggest that the "Committee on Dress" of the National Council of Women do a sufficiently good work by preventing any considerable number of women from putting on hoops. Only a short time ago we were advised to concentrate our efforts to induce women not to wear trained gowns in the street, and there was talk of petitioning for a prohibitory law against them. We might go on protesting forever, so far as fashion is concerned; if it is not one monstrosity it is another with which women are disfigured.

Men who admire women more than clothes have never taken kindly to dehumanizing fashions, like high-humped sleeves, bustles, and hoops, though admiring trains under some circumstances. But however they may protest, as one deformity threatens to succeed another, anything that women will persistently wear as "the correct thing" soon comes to be so associated with womanhood in men's minds as to seem the "womanly" dress. A philosopher in most matters feels troubled if his wife or daughter mingles with other women, the only one without a bustle.

Most men have now been brought, by the most persistent of all deforming fashions, to actually admire the false lines

of the corset-made figure ; to consider "womanly" the deep hollows with their corresponding protuberances, over which the fashionable ladies' tailors and dressmakers shape their combinations of costly fabrics. If men would legislate against any criminality in dress, they should begin with the corset, upon which hang, quite literally, all the follies in skirts which they oppose.

But it would be of little use so long as the ideal of a taper waist is retained. I never saw a corset till I was twenty years old—never heard of one except as belonging to the barbarisms of the past ; but the first dress I made for myself, at the age of sixteen, was so tight (like the gowns of the belles I admired) that it was pain to wear it. When I ran out to meet my father, a physician, his admiring look as he exclaimed, "What a little thing you are ! You are nothing but a spirit !" was sufficient recompense for all I suffered. Yet he would have opposed "tight lacing"—so easily are men deceived !

Bless the hoop-skirt !—the hideous thing ! It comes in so opportunely now to point a moral. Women have said, and men have believed, that hoops never could be fashionable again ; meaning, of course, the all-around, pyramidal hoops worn in the fifties and sixties ; for during much of the time since that era, women's forms have been built out behind with more or less steel spring and whalebone scaffolding, to support their extravagant use of skirt drapery.

Yesterday I looked through two large volumes of fashion history. One, written just previous to the last hoop-skirt era, pitilessly exposed the absurdity of the immense hooped panniers of the time of George III. and spoke of hoops as "banished forever." But they came back again in later years, and the lovely Empress Eugénie wore them, and the Queen of England found them so comfortable that she does not object to their reappearance. The other volume, written a quarter of a century later, seemed to regard with artistic triumph the closely sheathing gowns (in some of which women could neither dance nor sit down), and the sleeves worn so tight that sometimes the wearers could not lift their hands to the tops of their heads. The author complacently remarked, "No one can now recall the gowns with leg-of-mutton sleeves without laughing."

The next turn of the whirligig of fashion showed women

with hoop-skirts strapped on their backs, instead of encircling the body; the straps around the legs, which secured the rear scaffolding in place, acting as hindrances to locomotion. Who laughs at the leg-of-mutton sleeves now? It is interesting to see how, like Kilkenny cats, the dogmas of fashion devour one another. Only the young and inexperienced regard the latest dictum as an absolute law of taste. One who has completed the circle a few times has learned to accept each inevitable change with discreet silence.

Legislation against hoop-skirts is well meant, no doubt; but, gentlemen, truth obliges me to say that this thing which you abominate, and with good cause, is the only one of the nuisances and monstrosities which are intermittently imposed upon women — by that same power which makes you discontented with a wide hat band when other men wear narrow ones — the hoop-skirt is the only one of these uglinesses which brings some actual relief from the fetters with which woman is bound. For this reason hoops remained a part of the dress of the "sensible woman" (who differs from the prevailing fashion just enough to seem "dowdy," and to distress her young relatives) long after they had gone out of fashion.

In the fifties hoop-skirts came to lighten the load of petticoats worn by women. Now they come to loosen the clinging skirts — in both cases to increase woman's freedom of locomotion. Men paid little attention, as skirts increased in amplitude more than forty years ago, and women accepted the increasing load of petticoats with meekness. A gray-haired man tells me it was no uncommon sight then, in Pittsburg streets, to see colored women and boys carrying to their customers freshly laundered, starched skirts, piled high without folding, on their outstretched arms. Women wore from four to ten of these skirts at one time, in order to attain proper "womanly" amplitude of figure. Dickens must have had this style of dress in his mind's eye when he wrote that "Mr. Merdle took down to dinner a countess, who was secluded somewhere in the core of an immense dress, to which she was in the proportion of the heart to an overgrown cabbage." But Mrs. Browning probably thought of hoops when she made Romney Leigh speak of leaving Aurora "room to sweep" her "ample skirts of womanhood."

There was need of room. Those distended hoops were known to sweep over a stand of valuable plants, to sweep men into the gutters if two women walked abreast, to sweep a little child off from a pier into the ocean at a fashionable watering-place. Oh, yes! They swept, though they had no trains, long after they ceased to be "new brooms."

And men came to admire them! to regard them as an essential part of dressed-up women — as trains were regarded a dozen years later. Men would have been ashamed of their wives and daughters without them. A woman accidentally caught without hoops modestly slunk out of sight till her "womanly" appearance was restored. Yet they were acknowledged to be ridiculous, and were constantly ridiculed. A woman in the village where I was at school, had her skeleton skirt suddenly inverted over her head in the street on a windy day; and I see yet in memory, as I saw in reality, twenty-five years ago, the neat, embroidered underclothing to the waist of a well-known and well-dressed woman, as she stepped into a buggy from our doorstep and turned to arrange her parcels, so that her skirt was tilted without her knowledge. About the same time I received a letter from a young lady who had been an invalid for years, and who was trying to economize her returning strength. She wrote in praise of the skeleton skirt which lightened her burdens, as she wore only her lined dress skirt over the lightest of skeletons, and dressed herself underneath warm or cool, according to the weather. Men begged women to wear smaller skeletons, but these tripped us up. The smallest ones would not allow us to step across a gutter, and they stuck out painfully in front when sitting. This was the paradox of their day — that to be modest and beautiful, woman must wear long skirts; but to walk comfortably and not reveal her shape, she must wear ugly and immodest hoops.

At the present stage of human progress, Ward McAllister has spoken. It is his opinion that women should adopt hoops for the sake of modesty! — to conceal the fact of bipedity. He speaks as the self-elected and not-repudiated high priest of "society," as he has found it, — such society as Adam Badeau doubtless had in mind when he wrote in a newspaper-syndicate article, a few years ago, that however intelligent and pleasant women may be, unless they wear low-necked dresses "it is not society."

Our fashions, "and the manners that go with the fashions" (to quote from a late fashion article), come from Paris, as every one knows. Can any woman — or any man either — give a good reason why American women, the descendants of those who refused to submit to foreign dictation in government, should submit to the dictates of *Frenchmen* in dress? — why the daughters of Puritan ancestors should imitate the example and cultivate the arts of the fashionable courtesan class in the wicked city of Paris?

A quarter of a century ago, M. Dupin, a member of the French Senate, in a speech before that body, told his compereers, who acknowledged his truth with murmurs of assent on all sides, that the fashions in France were led by a class of women who could not be admitted into good society in any country, — "women whose sole and only hold on life is personal attractiveness, and with whom to keep this up at any cost is a desperate necessity." Mrs. Harriet Beecher Stowe, reporting and commenting upon this in the *Atlantic Monthly*, continued: —

No moral quality, no association of purity, truth, modesty, self-denial, or family love comes in to hallow the atmosphere about them, and create a sphere of loveliness which brightens, as mere physical beauty fades. The ravages of time and dissipation must be made up by an unceasing study of the arts of the toilet. Artists of all sorts, moving in their train, rack all the stores of ancient and modern art for the picturesque, the dazzling, the grotesque; and so, lest these Circes of society should carry all before them, and enchant every husband, brother, and lover, the staid and lawful Penelopes leave the hearth and home to follow in their triumphal march, and imitate their arts.

Though in a quarter of a century times have changed somewhat, though Worth and Doucet have come to be regarded as the arbiters of fashion, it is easy to guess who are their principal, most paying patrons in a country like France and a city like Paris. A widely published fashion letter from Paris, under date of Jan. 15, 1893, begins thus: —

In Paris women of the highest social position are simple and plain in their street dress. Curious novelties and the sensational they leave to those who have no claim to notice except through dress.

Yet it is probable that the woman who wrote that paragraph cannot send from Paris anything for which our newspapers will pay so freely as for descriptions and pictures of the "curious novelties and sensational" styles, worn by

"those who have no claim to notice except through dress." Thus is the public taste in America constantly corrupted by placing before it pictures of deformed bodies, dressed in senseless costumes.

A few men in Paris, powerfully aided by our newspapers, may almost be said to hold in their hands the destiny of this republic. Not only do they largely determine the prosperity of various industries and commercial enterprises (and they may believe who can, that these affluent Parisian managers are wholly disinterested artists in dress), but their influence affects seriously the health and character of our whole nation.

Not a citizen of this republic is born whose physical constitution and cast of mind do not bear the impression of his mother's previous health and character.

If you do not know that fashions of dress affect both physical and mental health, imagine the situation reversed for a single generation — the girls brought up with the bodily freedom of boys, and the boys dressed from infancy in girls' clothing; their bodies formed to an unnatural shape, and their minds imbued with the doctrine that beauty of appearance should be the chief aim of life. Let the little boy's hair grow long, and do it up in curl papers or hard braids every night so that, night or day, he cannot have one moment of unconsciousness of the importance of artificial appearances. Budget his legs with skirts so that he can have no freedom in running or climbing, and must kick out ungracefully, sideways, to get his feet around his skirts if he tries to go upstairs with his hands full. His form can be trained to "graceful lines" of hour-glass shape if you begin tight lacing early enough so that the floating ribs can be gradually brought together, if not overlapped. Long skirts worn on all occasions would restrict his exercise and tax his strength and mental capacity. Would not all this affect the boy's health both physically and mentally? Not a father would consent to see his boy's future imperilled by such clothing. In some heathen countries they kill the girl babies. In America they put them through French fashions.

What will American women do about this? More than a thousand excellent women — authors, artists, philanthropists, journalists, physicians, and college teachers and students have consented, over their signatures, with many cheering words and wishes, to give their "influence in favor of an im-

provement in woman's dress which will give her the free use of the organs of her body when working or taking exercise." Many of the names signed to this paper were published in *THE ARENA* for October, 1892. As a specimen score of those since signed, we give the following: Josephine Shaw Lovell, Susan N. Carter, Rev. Anna Shaw, "Sophie May," "Jennie June," Emily Huntington Miller, Harriet Prescott Spofford, Hester Poole, E. Louise Demorest, Marietta Holley, Mary E. Wilkins, Candace Wheeler, Jeannette Gilder, Mary Mapes Dodge, Frances M. Steele, Helen Gilbert Ecob, Ellen Battelle Dietrick, Sarah B. Cooper, Mary Wood Allen, M. D., Jennie M. Lozier, M. D.

This enrolment has been made under the auspices of the National Council of Women, by whom the Symposium on Dress was presented in *THE ARENA*. The council has since unanimously adopted the report of its "committee on dress" as to an every-day business dress for women. The report is brief, and deals only with essentials, giving three styles of dress to serve simply as a basis, from which individual taste is expected to vary according to circumstances. These are the Syrian, the gymnasium suit, and the American costume. Exact patterns are not necessary. The Syrian has a divided skirt, gathered around each leg, and allowed to bag over. The English divide the skirt just above the knees, and insert a narrow gore in the inside seam of each division, the wide ends of the gores uppermost, and joined together. Butterick's pattern for the divided part of the gymnasium suit is quite as good, if not better. These trousers, made much narrower than the pattern, with extra high shoes, are suitable to wear with the American costume, instead of the buttoned leggings like the dress. Any pretty gown pattern shortened will do for this — especially a princess, or a short skirt, a shirt-waist, and a removable jacket.

In adopting the report of its committee on dress, the National Council recommends women to avail themselves of the comfort of one of these styles of dress (modified according to individual judgment) when visiting the World's Fair. Surely it is an occasion when a short, loose, light "walking dress" will be needed, as it is estimated that to walk through all the aisles of the many buildings, without stopping to look at anything, would require seven days, walking twenty miles a day. Probably no one has counted all the outside steps

and inside stairs of the many buildings, and no one can inform us how often or how urgently a "rainy-day dress" may be needed.

A distinct feature of this movement is concerted action. No one has been asked to come out alone in a reformed dress, for it is understood that oddity is often a greater tax upon the nerves than can be counterbalanced by muscular freedom. A woman who has been trying to wear a dress six inches from the ground during the past winter, writes me that it is almost more than she can bear — the expression of women's faces, as though they are thinking, "I wouldn't do that for anything!" It would be far easier for her to wear the skirt to her knees with the majority of women dressed the same, than to be alone in a gown six inches from the floor. It is all a matter of custom, and it can only be changed by the *united* efforts of those who see the necessity.

To take the practical step requires courage. Nearly every woman of the thoughtful, intelligent class enrolled in favor of the movement, would prefer to wait until the new dress becomes common before adopting it. Well, it will be fashionable at the Columbian meeting, when dress is the especial subject. Fortunately, this meeting is near the very beginning of the season, and may be regarded as our formal opening. Women are planning to wear it at summer resorts and in colleges. The chivalry and intelligent patriotism of men will then be put to the test. Will they approve and encourage the heroic effort of American women to achieve their own freedom, and to make better conditions for the generations yet to come?

UNION FOR PRACTICAL PROGRESS.

B. O. FLOWER.

I.

EXPERIENCE has proved to me that the relation of an editor to his great family of readers is very similar to that of a clergyman to his congregation. I think it would be no exaggeration to say that during the past three years I have received over a thousand letters from readers of *THE ARENA* asking for personal advice, suggestions, and counsel upon points which vitally concerned their individual well being. That which impressed me most in this correspondence was the heart hunger for nobler attainments evinced by hundreds of young men and women throughout the land, especially in villages, towns, and small cities, and the inestimable waste to humanity of vital and uplifting energy through a lack of concerted action. From hundreds of different channels have come voices of love, the outgushing of souls swelling with a holy enthusiasm for justice, liberty, and fraternity; men and women who long to help onward the altruistic current of the hour, but who are chafing under limitations, or who find their work resulting in little because they are not seconded by others in their efforts. Within and without the church, in every town in this land, are many refined and highly spiritual souls who yearn to assist the suffering and further human happiness; who long to develop their own characters, and to come into a broader expanse of truth than that afforded by the little world which has heretofore encompassed them. Perhaps this thought may be made somewhat plainer by giving the substance of some typical letters which I have received lately. One young lady writes:—

I am a member of ——— church, but my heart often aches when I see the zeal which characterizes the warfare waged by many of our members against the other churches, especially during revival meetings, when each church seeks to proselyte from those considered heretical. Indeed [she continues] the clanging of the church bells jangles defiantly, and is to me harsh and unmelodious, speaking as they do of sect and schism. Now, what I want to say is, can you not suggest some way in which all who so love one another that they are instinctively drawn to the succor of the weak, the unfortunate, and the suffering, may unite, regardless of creed, in a harmonious band, to lessen want, misery, and suffering?

Another friend writes in substance as follows:—

There are several persons in our town who ought to be brought together; who ought to have the ethical and spiritual, as well as the

intellectual, side of their nature developed; who ought to be given hints which would lead them to think broadly; something which would take hold of life more than a literary club or society, and yet which would repress instead of foster a spirit of intolerance, bigotry, or hate.

In another letter, a correspondent observes that he "is appalled at the waste of resources in our great cities due to a division of forces, and a lack of a broad, comprehensive system which looks beyond a mouthful of bread for the hour." These are in substance extracts from typical letters which express a *civilization-wide heart hunger*. It is the story of the prodigal son coming to himself. The husks of abstract theory, of creedal theology and dogmatic faith, do not satisfy the finest natures within and without the church, especially while these sensitive souls behold the waves of want, vice, and misery rising higher and higher.

These letters are by no means the only voices which speak of the ethical and spiritual unrest of the hour. On every hand are signs of the early approach of a new movement, which I believe will ultimately become world-wide. Permit me to note some typical illustrations.

About a year ago a very significant event took place within the ranks of orthodox Christianity, and, while incurring hostility from creed-bound and dogma-darkened souls, has secured the support of many leaders among the evangelical thinkers of America. I refer to the organization by Mr. T. F. Seward of the Brotherhood of Christian Unity.* The members of this association adopt the following pledge as a basis for united action:—

I hereby agree to accept the creed promulgated by the founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

I join this brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

Promising to accept Jesus Christ as my leader means that I intend to study his character with a desire to be imbued with his spirit, to imitate his example, and to be guided by his precepts.

The name of this association is, I think, unfortunate, as it appeals to class prejudice where it should be world-embracing. To me it suggests the ancient Jewish exclusive spirit rather than the high altruistic impulses of our time. Nevertheless, this movement, coming from the ranks of orthodoxy, is a splendid step in the right direction, and affords an additional illustration of the demand, on the part of the thinking millions, for a life made luminous by love, for a religion of deeds in place of perfunctory professions of creed or the zealous defence of theological dogmas.

* A description of this organization was given by Mr. Seward in ARENA, May, 1893.

Another fact worthy of our attention, in this connection, is the recent formation, by clergymen of ability, of independent congregations on broader platforms than any creed-bound church approves. One of the latest illustrations of this character is found in Los Angeles, Cal., where Professor W. C. Bowman, formerly a Methodist clergyman, has organized the "Church of the New Era." Its aims are thus set forth by the local press:—

Its design is to meet the social, industrial, intellectual, moral, and spiritual demands of such liberal and progressive minds as do not find these demands sufficiently met in any of the existing organizations to satisfy the requirements of the present and the approaching era. It will have no creed, but will be devoted to the advancement of truth and promotion of every human interest, social, moral, civil and religious, for humanity's sake. Help will be given to the unfortunate, not as charity to a pauper, but as justice to a child of the human family.

A movement along this same general line has been already advocated by the talented Kentucky writer and worker, Mary Cecil Cantrill, who aims to organize, in every county in her state, societies to be known as the Sons and Daughters of Columbia, each member of which will be pledged to aid every needy soul within the compass of his or her power, to further educational work in every feasible way, and as far as possible seek to develop all that is best in the human soul.

Of still greater significance as a further illustration of the unmistakable trend toward concentration of the most vital thought on the broadest basis, is the substantial work already accomplished by the ethical movement in New York under the able direction of Professor Felix Adler. In spite of the bitter hostility which it encountered from dogmatic and conservative thought in its early days, this noble work has been pushed steadily forward; and in the positive success attained, as well as in the far-reaching beneficent influence which is now being generally appreciated, we see a practical illustration of the good which may be accomplished by concerted action of earnest, humanity-loving people.

The effective work already accomplished in this country and in England, by the Neighborhood Guilds, due largely to the wise direction of Professor Stanton Coit, affords still another illustration of the altruistic sentiment of the hour no less than the practicability of a nation-wide movement which shall combine practical and helpful philanthropy with development of character, and shall be absolutely divorced from dogmatic theories or religion in the old conventional sense; a movement broad enough to include every man, woman, and child who hungers for justice and love, and is haunted by a desire to aid others and develop self. Believing that the time is ripe for such a movement, and that it is not only feasible, but that its inauguration will be of incal-

enulable benefit to society in the present transition stage of social, economic, and religious thought, I propose to give some views, merely as suggestions of what it seems to me might readily be attained, and of a movement which, when once thoroughly inaugurated, I believe will awaken an exalted enthusiasm among thousands of our young men and women, calling forth in time scores of splendid, God-inspired men and women who will prove Luthers in moral courage, Wesleys in irresistible enthusiasm, Channings in clear, exalted spirituality, Parkers in intellectual intrepidity, and Whittiers in high, religious fervor. No thoughts expressed or suggestions offered in the following lines, however, are intended to be dogmatic. They are merely thrown out as hints in the hope that they may be helpful in inaugurating a union which I believe may be made a great moral and spiritual lever.*

II.

The platform, as well as the name, of such an organization should be broad as human need. Its purpose should be to help mankind now and here to rise to nobler heights, to a broad and just conception of life and individual responsibility, to develop the character of all who come within its influence, and increase the measure of human happiness. It should be absolutely free from any theological bias, but in no way antagonize the religious convictions of any one. On the other hand, it should welcome into its fellowship all persons who desire to increase the reign of justice and love, without the slightest regard to religious belief or non-belief. The great ethical principle underlying the movement should be the supremacy of love and justice; an every-day religion of love, exemplified in a perpetual service to our fellow-men.

The ethical purpose or underlying thought governing such a movement as we are contemplating has been presented with great power and clearness by Mr. Louis Ehrich in his admirable paper "A Religion for All Time," the main thought being found in the following extract from that thoughtful paper †:—

* Since writing this paper I have read with great interest, in the English edition of the *Review of Reviews* for March, Mr. Stead's account of a movement along these general lines which is already gaining a strong foothold in England. I refer to the establishment of Civic Centres in the various cities. These are organizations which are formed to aid the best and discourage the worst in city life. The progress being made in England is glorious, and confirms my impression that the heart hunger of the age calls for a new crusade—a great world union for the betterment of men.

† It may be well to observe just here that the word "religion" is in this paper employed apart from any theological significance. It is used in precisely the same sense that we frequently use the term when we refer to a life which is made luminous by a noble cause. As for example, we might say that the white ribbon work so nobly carried on by Miss Frances Willard is to her a religion; or that the red cross is a religion to Clara Barton; while in no sense would we convey the idea that these noble workers for humanity were antagonistic to the special theological faiths which are sacred to them.

The religion which will yet prevail among men will demand that man shall love his neighbor *more than himself*; and the single tenet of the all-embracing, world-sufficing religion will be, "Thou shalt love thy neighbor with all thy heart, and with all thy soul, and with all thy mind." And "neighbor" will mean not only the nigh-dweller, but everything that breathes and blossoms in the universe. If you consecrate yourself to the love and service of your neighbor, your whole life becomes a love song to the Eternal. You love Him in the only way He can be loved, — by loving His children and His creatures. Love to man includes love to God, — just as the brotherhood of man establishes God's fatherhood.

Just as the highest point in evolution on this planet is and forever will be Man, so the highest in the religion of the race is and forever will be the love of man for man.

Such a love for mankind can not only co-exist with the highest sanity in human affairs, — affairs of business and affairs of state, — it is the highest sanity. It brings man into right relation with the world-all. Such a simple religion of love will be a religion for all time. The highest developed man which this planet may produce will need no higher ideal. The measure of love will grow with the measure of the man.

The ardent believer in such a religion of race love and race service is fortified and dignified. His sympathies are world embracing. His emotions are multiplied a million-fold. He joys with every joy of the race, he sorrows with every tear that falls. He feels himself in unison with the great heart of the universe. Every human being who in sincerity tried to serve his brethren since the world began, is his own soul-brother. He grows indifferent to public opinion. He looks his ego squarely in the face, and realizes that all the world's praise or blame cannot add or subtract one atom from the sum of his real soul-self. He thinks himself higher than no man, lower than no man, except the man who loves man more.

The faith and trust of the poor and weak is sweeter to him than the praise and favor of the great and powerful. Rage and anger against the evil and foolish give place to profound pity. The sorrowing message to him from every fallen man and every fallen woman is, "This would not be if thy generation and former generations had done their whole duty."

Such a faith will revolutionize education, because success in life will have a different meaning. Not how much you have amassed, but how much, in proportion to your opportunities, you have wisely given away, will be the new test. The lower animals are trained for the struggle of existence. Man, as representing the divine spirit, will be trained for the struggle of self-renunciation. Education will strive to unfold harmoniously all the latent powers of the child; but the highest effort, to which all others must be subservient, will be to unfold and develop the spirit of love and benevolence. The first lesson at home and at school will be, "Try to make somebody happier." No rules will be held so important as the rules offered for the Arithmetic of Life: to add to the happiness, subtract from the pains, multiply the joys, and divide the sorrows of as many human souls as thou canst reach.

* * * * *

The saint of the future will be man-intoxicated. He will gladly burn at the stake, if the expiring embers will light up the race to some higher, nobler conception.

Such a religion will give a simple standard by which all men, the king and the scavenger, can be truly measured. How much love for man is there in him? That will be the crucial test. That most con-

temptible question of our times, "How much is he worth?" will come to mean, "How much of worth has he," — that is, how much of human love and of human service burns in his soul. Wealth, position, ancestry, mean nothing by this standard. Jesus can be no greater if proven the Son of God. He would not be less great if proven the son of the thief crucified at his side. Rather more great. It is his infinite love which has made him divine.

In this work we would encourage all sincere lovers of humanity, without reference to their church affiliations, their creeds, or beliefs, to unite with us. The Methodist, the Presbyterian, the Baptist, the Unitarian, Catholic, Episcopalian, Agnostic, Hebrew, Spiritualist, Mohammedan, Buddhist, and the follower of Confucius — all would be welcome who felt touched by the world's hunger and pain and misery sufficiently to desire to practically aid in uplifting man and increasing the happiness of heart and home.

Surely this work would make no true Christian any less a Christian; nay, it would necessarily fill him with the holiest love, and make his work far more vital; and while it would not appeal to the conventional churchman *who puts on his religion once a week for a few hours*, it would answer the heart hunger of thousands of truly religious natures who fervently desire to do some practical good in the world, but who, for lack of organization and a directing brain, find the days flitting by with nothing accomplished, and the soul's desire unsatisfied.

III.

The Name. — As before indicated, the name, like the pledge, of such an organization should be so broad that it could not be a stumbling-block to any one who wished to help his fellow-men. This is a serious objection to a name like the "Brotherhood of Christian Unity." I know that Mr. Seward, in arguing for the name "Christian," says: —

It is a question to be most seriously considered whether, taken in its true sense, such a society can by any possibility be other than Christian. Would it not be far better to work under a Christian name, inasmuch as the evils and falsities of the past are now being so rapidly eliminated from the Christian faith?

But the difficulty with Mr. Seward's name lies in what it *does mean to millions of people*, and not what an *ideal Christianity might mean*. There have been millions of people whose lives have been made more terrible than death through the deeds of those who not only claimed to be Christians, but who committed their crimes in the name of Christ and for the glory of his religion as they understood it. Take, for example, the Hebrews, who for

centuries were robbed, persecuted, racked, and tortured by Christian Europe, and who to-day are to a greater or less extent ostracized. With the bitter history of centuries of gloom, and the social ostracism of the present ever in their thought, we could not expect them to enter an organization bearing a name so repulsive to them as the church has made the word "Christian." Again, in every town in America there are brave, clean, and upright men, who, because they have dared to read and think, have become sceptics or agnostics, and for this loyalty to their best convictions have been socially ostracized by the Christian communities. In many instances, they have seen their business fall away, until they have gone into bankruptcy, all because they were true to their reason and refused to be hypocrites. The same is true of honest believers in various faiths deemed heretical by conservatism. The recent persecution of the Seventh Adventists in Tennessee, by those who are loudest in their professions of Christianity, is only one of many illustrations which might be cited, as rendering the employment of the term "Christian" unfortunate in the name of a society formed for the purpose of uniting in a labor of love *all people who are desirous to further the best interests of humanity*. In every community will be found Hebrews, agnostics, and others, who, through inherited prejudice, growing out of the savage brutality of the past and the more refined, but none the less cruel, persecutions countenanced by the present, have come to look with bitterness on the word "Christian" through what it has been made to mean; and any movement of this character should be *world-wide in spirit, application, and name*. It should have a banner under whose folds *every true and aspiring soul among every sect and faith, as well as those who, after patient searching, have failed to find God*, could unite in the battle for a higher, purer, and truer civilization.

Mr. Ehrich suggests the name "Order of Servants of Humanity"; that is broad, comprehensive, and in many respects excellent. The criticism that I should make is that the name is rather cumbersome.

Mrs. Mary Cecil Cantrill prefers the name "Sons and Daughters of Columbia." Both these names are good, although I think Mr. Ehrich's preferable, as it embodies the spirit of the new movement far better than the other appellation. I would suggest the name "League of Love," as expressing the thought in a short, terse, and easily pronounced phrase; perhaps some would prefer the name "Federation of Justice." It matters little, however, what the name be, provided it is broad and impersonal enough to carry the great central idea of the union.

IV.

The platform for the league should be simple yet comprehensive. Perhaps a pledge something like the following would answer :—

Believing that the progress and the happiness of the race depend on the supremacy of that lofty love which comprehends the highest expression of Justice, and stands for soul-developing freedom, I hereby agree, in so far as lies within my power, to express by my every thought, word, and action a deep, pure, and abiding love for every child of humanity; especially will I seek to brighten the lives and strengthen and develop the characters of those who, through unfortunate environment, through weakness or adversity, most need my assistance.

I promise at all times to demand the same ample and impartial justice for the most unfortunate of my fellow-men, as under similar circumstances I should demand for myself. I promise to demand that each individual be accorded the same fair and candid consideration in the expression of his honest convictions which I should demand for myself.

Furthermore, appreciating the value of a broad or comprehensive education in developing an ideal manhood or womanhood, I promise to improve every opportunity to cultivate all that is best and noblest in my own life, while seeking incessantly to stimulate the intellect and develop the character of all coming within the scope of my influence who may need my aid.

Something like this might be adopted as a general pledge, while associations could organize and adopt such by-laws as might seem most desirable.

The character and scope of work comprehended in a movement of this nature would include a character-building education, coupled with a systematic and far-reaching system of practical philanthropy. Its mission would be the elevation of manhood, the development of a world-wide sentiment of fraternity, and the kindling of an undying passion for justice in the hearts of men. Its method of work would be threefold: First, self-development, or true character building; second, the education of others upon broad lines, special emphasis being given to ethical culture; third, fostering virtue, probity, and happiness by the intelligent administration of practical measures of philanthropy.

In a suggestive paper it is impossible to do more than throw out hints. The lines followed for self-development would vary largely, but in general they would include systematic courses of reading, conferences, expositions, and the general interchange of knowledge, conducted in such a way as to call out the best in each character, while greatly widening the scope of intellectual knowledge. Of course the readings and discussions would include a full examination of ethics, which should be thoroughly studied and fearlessly discussed, special emphasis being given to the rights of man, woman, and child; the duties of the individual and those of society. But it is not my purpose to dwell

on this feature of the work at this time. The great object would be to mature, round out, and develop in each member a broad, justice-revering, and loving character. The educational work, as it related to others, would necessarily be carried on chiefly among the children of an unkind fate — those who through birth, environment, or other causes have been placed at a disadvantage in the struggle of life. In every community are children and young people who hunger for intellectual and soul culture, but who have few opportunities to satisfy the cravings of their higher natures; they also lack what to this class of persons is all-important — a guiding brain and an encouraging word.

In every village and hamlet, as well as in towns and cities, may be found poor little starvelings, whose brains and souls are shrivelling and becoming hardened, so that the finer and more exalting influences which may come into their lives are daily making less and less impression. To seek and to save these little ones would be an important work of this league, order, or association; to call out all that is finest and best in these natures; to show them that sin, crime, and degradation are to be avoided as a loathsome contagion, and to give them what, in the nature of things, they have never before enjoyed — correct ideas and a new point of view.

One way to proceed would be to organize them into clubs, with some members of the league as elder brothers and sisters in the organization, whose duty would be to guide and direct the young into paths of rectitude and create a hunger for knowledge. Besides being guiding influences for these little ones, they would ere long silently work themselves into the hearts and homes of the unfortunates, becoming a wonderful factor in many lives. Another method would be to select some members of the association to teach these young people to sing. We all know that the character of a child is largely moulded by the thoughts which crowd upon its brain during the early years of life. Now by filling the young minds with songs, emphasizing the highest, purest, and noblest sentiments, the life of each child would insensibly be lifted into a purer atmosphere, and in a certain sense his own home would feel the elevating influence; thus, patriotism, love, and admiration for that which is fine, high, and worthy of emulation would be given to them through the subtle spell of music. Let this be supplemented by a story which should embody some ethical sentiments, told at each meeting by members appointed by the officers of the association. For example, on one or two evenings each week let the little wayfarers be taught singing by members of the league who possess some knowledge of music; then after the singing let some one tell the children the story of a noble life, emphasizing some of the great lessons prominent in the

character discussed. Five or six stories of this character might be given in order to impress lofty, patriotic sentiments, and illustrate the genius of free government. One night the story of the life of Washington; another that of Franklin, then Jefferson, Hamilton, etc. These stories should abound in incidents and anecdotes which would make them interesting to the children, and would at once place in their minds high ideals and a sentiment of pure patriotism. Such a series might be followed by a course of lessons emphasizing, in exactly the same manner, fidelity to truth, justice, love, moral courage, unselfishness, and other virtues. Children are fond of stories; histories and biographies are full of thrilling and instructive passages which can be used to impress the noblest ideals upon the plastic mind of youth; and in this way, without appearing to do more than interest and amuse, the child's brain will be filled with lofty ideals. Older children could be taught economics by first reading to them stories dealing with social problems, and later by simple expositions, accompanied by homely illustrations which they could understand and appreciate. In all this work, the children should be encouraged to question and to communicate their own views. Once a month the members might give a picnic supper to these young people, their parents, and others—not as a charitable feast, but for the purpose of social intercourse; and at these suppers it would be the duty of members to come in touch with the fathers and mothers as friends, brothers or sisters. How does the saloon-keeper and ward politician to-day exercise such a potent influence in governing our land? By simply coming in touch with these poor people. Now, through orders or leagues such as we are discussing, the members would be brought into *rapprochement* with these unfortunates, while the various beneficent measures inaugurated would have a tendency to divorce them from the worst influences in our social life, as a part of the regular work would be to provide concerts and various forms of healthful amusement, and establish circulating libraries, coffee houses, reading rooms, free lectures, kindergarten and sewing schools for Saturday afternoons. This method of work would enable the league to study individual cases, the weakness and need of various members of the community, carefully, without the unfortunate ones being embarrassed by feeling that they were under the scrutiny of others; while through the knowledge thus gained, help of the most enduring and beneficent character could be rendered. In connection with this broad system of ethical and constructive work, the league would be qualified to carry out successfully a practical philanthropic work which would look toward making men and women independent and self-supporting. Of course, these are only the

meagre suggestions which would apply to work in hamlet or village, as well as in towns and cities.

This labor of love — this practical, every-day religion — would require far less time than at first thought would be imagined. It would, however, involve the hearty co-operation of all the members; but this co-operation could be expected, as the movement would appeal only to those who were fired with a real love and enthusiasm for humanity. It would call to its service picked souls — three or four from one church, four or five from another, six or seven from without the church, seven or eight from some other religious faith — and thus by united action each community would soon be aflame with that *love-fire which alone can in any real sense bring about the brotherhood of man*; to use the apt expression of the author of "Ai," "A levelling up and a levelling down would be carried on," while all hearts would be happier, all brains broadened, all souls made more God-like, and all minds more capable of appreciating that great fundamental principle upon which any enduring civilization must rest — *justice*. At first the work would be modest, growing only in proportion as the interest increased. In cities the scope of labor would be much greater than in smaller places; and though at first comparatively little might be accomplished, in a reasonably short time, through systematic agitation and earnest work, help and sufficient money could be raised to establish free reading-rooms, courses of free lectures and concerts, kindergarten and industrial schools, reading circles, circulating libraries, and other agencies for the diffusion of light and the elevation of life; while the league could also collect data, facts, and statistics of the most vital character for pushing forward a great social reform work.

V.

Is it Practical? — This brings in the question which has probably ere this occurred to the reader. Does it possess the element of practical utility? I answer that not only is it eminently practical, but its inauguration should be of the highest concern to every true patriot and lover of humanity. To prove that it is feasible, I need only cite some facts already accomplished along precisely the same lines, in face of the opposition of conservatism, and by individuals working almost single handed. In the work wrought by Professor Stanton Coit in the establishment of Neighborhood Guilds, we catch a glimpse of what might be done by a nation-wide movement. Here one man, practically alone, organized, two years ago, with eight members, in London a Neighborhood Guild, having for its object briefly the following work: —

To carry out, or to induce others to carry out, all the reforms — domestic, industrial, educational, provident, or recreative — which the

social ideal demands, along lines which comprehend an expansion of the family idea of co-operation.

Every club, to be a healthy centre of social development, must also interest itself in the outside world and its needs. Industrial and political movements must claim its attention, at the same time that it pays due regard to the physical and mental culture of its members.

In its social reform work, the Neighborhood Guild does not even limit its efforts—as is becoming the fashion of the hour—to the rescue of those who have already fallen into vice, crime, or pauperism. Equally would it touch and draw to itself the whole class of self-supporting wage-earners, not only with the object of preventing them from falling into these worst evils, but also of bringing within their reach the thousand higher advantages which their limited means do not at present allow them individually to attain.*

Mr. Coit, two years after the inauguration of his first London club, had succeeded in founding five fine, well-organized clubs with a combined membership of two hundred and thirty members. These clubs have provided, among other things, a circulating library, Sunday afternoon concerts, Sunday evening lectures, a Saturday night dance for the members, a choral society, and from fifteen to twenty classes in various branches of technical and literary education. They have also impressed the members with a desire to plant new guilds and to push forward practical reforms of general interest.

A movement, which has accomplished still greater results, is being carried on by Professor Felix Adler and his Society for Ethical Culture, in New York. When Professor Adler opened his work, and called on all friends of society to aid in his broad humanitarian labors, enunciating as a rallying cry, "Diversity of Creeds, but Unity of Deeds," he encountered the same bitter opposition from narrow-visioned creed-worshippers and easy-going conventionalists that the contemplated movement is sure to call forth from the same elements. He was charged with attempting to destroy religion. Dr. Adler, however, pursued his high and noble calling, unmindful of misrepresentations and unjust criticisms, ever seeking to aid his fellow-men in a real and practical way. And if he lacked the over-mastering enthusiasm of an intense and fervid nature, he brought to his work cool judgment and a high measure of practical common sense, wedded to ripe scholarship. It is not my purpose to go at length into Dr. Adler's work; but as illustrating what has been accomplished by a society in a single city, in spite of bitter and unreasoning opposition, where even now comparatively few people fully appreciate its real object or its nature, and the scope of its work, I cite a few of the many practical and beneficent results which have already been realized: (1) An Ethical Platform, or Forum, has been established, for the impartial presentation of the great ethical,

* "Neighborhood Guild," by Professor Stanton Coit.

social, and economic problems of the day, and the fair discussion of all the great questions which vitally affect society. (2) Educational Work. This society established one of the first kindergarten schools in the United States; and at once, through efficient management, it became a Mecca for those interested in this noble work. It has now an elementary school, which educates children up to the fourteenth year. In these schools are between three hundred fifty and four hundred children, who are forming strong, moral characters by intelligent and systematic ethical culture. Industrial education, as well as moral culture, forms a part of the curriculum, while there is also in the school an *atelier*, in which freehand drawing and modelling are taught. This institute is a centre of the new education, where a systematic effort is being made to develop full-orbed manhood and womanhood. (3) Practical Philanthropy is also a great feature of Dr. Adler's work. Through the instrumentality of his society, a model tenement house has been erected in the heart of the worst tenement region of New York, where, under wonderfully improved conditions, about one hundred families *enjoy life* who before only *existed*. The income from this home yields four per cent on the investment. The establishment of this model house has compelled other landlords to improve their houses greatly, and in various ways this social experiment has been beneficial. This society has a guild for visiting and teaching crippled and invalid children of the poor who are unable to leave their homes. Many other plans of a practical character are in successful operation.

This brief outline of Dr. Coit's success in establishing Neighborhood Guilds, and of Professor Adler's society, demonstrates the feasibility of a nation-wide movement, which would in no way antagonize the work of the church, but which, while in no sense sectarian or theologic in character, would necessarily make every true Christian more deeply religious, and would give every lover of humanity an opportunity to work for his fellow-men, securing the far-reaching good to society which can only come through organization. Such a union, too, would doubtless greatly arouse and stimulate Christians to battle for humanity rather than wrangle for forms, rites, dogmas, and creeds which have largely paralyzed the altruistic spirit of civilization; and it would have a wonderful influence in bringing about an ideal brotherhood, regardless of race, color, creed, or belief.

VI.

As the landscape broadens when the traveller ascends the mountain, so would the vision and scope of work increase as this league or order pressed from the accomplishment of one noble work to the

realization of other dreams of love and justice. Then, again, what a leverage for the highest good would come through this voluntary co-operation of brains illumined by the spirit of altruism. The chosen souls of America, from ocean to ocean, from the lakes to the gulf, would be united in a threefold battle for practical progress — self-development, the development of others, and wisely directed philanthropy. A new educational impulse would thrill through the republic. People who have struggled with the same great longings and desires, but who have felt almost alone, would feel the wonderful stimulus born of union of thought and deed expressed in one great brotherhood acting in unity, and representing, as Professor Adler puts it, "A Diversity of Creeds but a Unity of Deeds." The "levelling" system would go on rapidly, as from ocean to ocean faithful bands would be working for a common purpose — the supremacy of Justice, Wisdom, and Love.

OUR NATIONAL FLOWER: A SYMPOSIUM ADVOCATING THE CLAIMS OF THE MAIZE.

BY J. M. COULTER, CHAS. J. O'MALLEY, MARGARET SIDNEY, ELLEN
A. RICHARDSON, MARY NEWBURY ADAMS, M. K. CRAIG,
WILL ALLEN DROMGOOLE, ELIZA CALVERT HALL.

I. THE MAIZE.

I HAVE given the "national flower" but little thought, and have not had its necessity seriously impressed upon my mind. So far as the appropriateness of any flower is concerned, from the sentimental or artistic standpoint, I must leave that to the poets and artists. As to the botanical appropriateness of it, I feel free to speak. It surely should be a native of America, and not a transplanted alien.

Maize, or "Indian corn," appears to be a native of South America, but it has the great advantage of being distinctly occidental. Botanically, it would satisfy the conditions; artistically, it surely can be made effective; while from an economic point of view, it could not well be excelled. Whether it has developed any association strong enough to make it endure in national sentiment, I do not know. However, as probably the best known distinctly American plant, I am inclined to favor the subject of this symposium.

JOHN M. COULTER.

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II. A PLEA FOR MAIZE.

Those who believe in the theory of predestination, as applied to nations and individuals, find much in the history and appearance of maize to encourage them in their efforts to secure its adoption as the emblem of our country. It is, first, distinctly American. It was here when Columbus came. It was here when the Pilgrim Fathers landed, when ill-fated Raleigh established his colony, when Lord Baltimore set foot on Maryland. It became the food of the infant colonies; and before their arrival it had nourished tribes and races, every vestige of which is now lost in the dusk of myth and tradition. Archaeologists not a few now admit that it was known and used by the Mound Builders; yet who shall tell us more of that strange people? They lived, they loved; they rose as nations rise, they fell as nations fall.

All the rest is surmise—only, they knew maize. It was their food, and became that of their conquerors. In like manner it became ours. We succeeded to it, as to an inheritance preserved for us by Time himself; and to-day, with all its unknown past, its legends, its myths, it feeds the mouths of our hungry, as through centuries it gave sustenance to peoples of lesser intelligence and duskier hue. Empires have fallen, but this simple plant remains — “the survival of the fittest,” for the fittest, and surely for some purpose other than utility.

It has been observed that, in some mysterious manner, the symbol of a nation bears some resemblance to the nation itself. Viewed in this light, the maize seems providentially designed as a type of our nationhood. It is tall, stalwart, and firm-rooted in the parent earth. Like our nation, too, it is armed at all points with sword-like blades for the protection of what it possesses of truth and good. The ear is one composed of many, each in its place, rank after rank, and all united, drawing strength from, and giving life to, one common stock—the cob, or constitution—that unites all, yet leaves all free. Again, like our nation, its culture has overspread the continent. From Columbia to Cape Cod, from Lake Superior to Florida reefs, its blades flash in the morning sunshine. On ten thousand hills, in ten thousand valleys, it quivers and shudders through the deep, death-still noons of August; bringing forth bread for the nation, for the little mouths to be filled, for all the old and for all the young, and for the young and old of other lands beside. Yet, again, it is our own, and associated with our greatness in the past. It has nourished the greatest minds of our great century. It murmured in the ears of Webster in New Hampshire, it whispered eloquence to Clay, Calhoun, and Garfield. Around the hill where Abraham Lincoln first drew breath, tall corn rustled its banners in the evening wind. These ate of it “and became like gods,” rugged, strong, unyielding—men with thews of steel, letting fall thoughts that dropped like blocks of granite. It was with Washington in storm and peril, and fed his hungry at Valley Forge, in the snows of winter, the heats of summer; and it is no picture of the fancy that leads us to contemplate the Father of his Country, in the evening of his life, sitting on the porches of Mount Vernon, soothed by the murmur and the fragrance of the cornfields round about him. We love to so think of Jefferson, Madison, Jackson, of the great and good of all sections—patriots, statesmen, heroes—to whom it has given strength. Let what may be urged against it, surely it deserves honor as one of the “makers of America.”

In point of beauty it is not deficient. Erect and firm as our natural honor, its slender, stately form unites strength with grace,

as did the Greek sculptors in their works of old. Without coquetry, it is yet attractive; modest, it is still a creature of love and warmth. Beautiful with a clear-cut, classic beauty, and useful with sweet, womanly thrift, it resembles the mothers of those patriots whom it fed. Unlike the golden-rod, of which we lately hear so much, it does not type a people ruled by a rod of gold—ideals of glitter and tawdriness. Such a peculiarly suggestive emblem is unsuited to us as a whole. We desire something symbolic of our strength, hope, courage, truth, beauty, and unity; something typically American, selected as well for its inner beauty as for outward show; something endeared to us through years of struggle, and in some sense identified with and instrumental in our national and intellectual progress. In what else than maize can we find symbol more fit? Poets—those priests of the beautiful—have rendered homage to its beauty; poets north and south, poets east and west. All the world is familiar with Longfellow's tribute to it in his "Song of Hiawatha," telling how Hiawatha saw a youth

Coming through the purple twilight,
Dressed in garments green and yellow.
Plumes of green bent o'er his forehead,
And his hair was soft and golden.

The late Sidney Lanier dedicated to it one of his noblest poems, under the simple title, "Corn." The gentle Georgian found it full

Of inward dignities
And large benignities and insights wise,
Graces and modest majesties,

and it is to humble maize that he thus speaks in this ripest of his musings:—

As poets should,
Thou hast built up thy hardihood
With universal food
Drawn in select proportion fair
From honest mould and vagabond air;
Yea, into cool, solacing green hast spun
White radiance hot from out the sun.
So dost thou mutually leaven
Strength of earth with grace of heaven;
So dost thou marry new and old
Into a ore of higher mould,
So dost thou reconcile the hot and cold,
The dark and bright
And many a heart-perplexing opposite.

Little has been said, hitherto, of the fragrance of the blossoming maize, and little can be said here; only if it be true, as an old poet tells us, that "The odors of moist flowers are their souls," then the lowly maize has a fragrant soul indeed. It is the most

delicate, yet most refreshing, of wayside odors. Any one who has ever loitered among green lanes at twilight, with heavy dews hanging thick round about upon blade and tassel and silky floss, will bear witness to this. It is an uplifting fragrance, an aroma that is a benediction. What emblem yet suggested possesses aught like it?

Finally, a country's emblem should be typical of the country itself. It should possess qualities of tendency to inspire the Washingtons, Websters, Clays, and Lincolns yet to come. It should be something endeared to the mass of the people through intimate association, either through struggle or triumph, or both; something they know already; something they respect already. Mere gaudy masses of color, devoid of fragrance, association, or utility, would never provoke inspiration in souls inured to the practical. To the great majority they would remain as did the yellow primrose to Peter Bell. The American mind loves truth and grace when wedded to the tangible, the real. Strength it loves, and beauty, but it demands that they shall exist to some purpose. Our people are worshippers of purpose. It may be a weakness that prompts us to desire the beautiful mated to the practical — yet that the typical American is so intellectually constructed, few will deny; and those whose difficult duty it is to select a national flower emblem for Brother Jonathan should bear this in mind.

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III. OUR NATIONAL EMBLEM. THE HISTORIC AND DECORATIVE QUALITIES OF THE MAIZE.

"The strength of a chain is in its weakest link." The weakest link in the chain of reasons for the adoption of maize as our national emblem is that too much can be said in favor of it! People like to argue hard against something.

But let us have the reasons why — first, historically, and second, for decorative purposes — we should choose the maize for our national emblem. To be sure, authorities differ (when do they not?) as to the rightful claim, put forth by every nation on the face of the earth, to the place of nativity of the corn. Let us look at some of them. The array of names hospitable to the idea that corn was of eastern origin is a good one: M. Bonafaus, of Sardinia, in his labored treatise published in Paris, in 1836, declares it was of Chinese origin; Bock, a botanist, in 1532, is equally positive that it came from Arabia, and he calls it the "wheat of Asia"; Ruellius also asserts that it came from Arabia; Crawford, in his "History of the Indian Archipelago," says that "Maize was known there under the name of *Djagoung* long before Columbus discovered America"; while as to the

Chinese enthusiast, Li-Chi-Tchin, he thinks that he has the strongest case of all for believing the maize to have originated in China; Fuchsius sets it down as coming from Asia and Greece, thence travelling to Germany and Turkey, where it was called the "Wheat of Turkey" because the "Turks controlled all Asia at that time"; Regmir and Gregory bring out fresh arguments for its eastern origin, one being that *Blé-de-Turquie* varieties were brought from France or China. ("As well," ejaculates Moreau de Jonnés, "say that the name of the English horse bean proves that plant to have originated in Britain"—this utterance was in that memorable address before the Academy of Science at Paris.)

De Jonnés thoroughly believes in its American origin; so do Roulin, Humboldt, Bonpland, and a long list of others equally entitled to a hearing. The point that M. Rifaud, in his "*Voyage en Egypte, 1805-1807*," made in finding specimens of maize in a subterranean cave, and, by this, proving that it was undoubtedly of early Egyptian origin, is entirely set aside by M. Virey in his "*Journal de Pharmacie*." "It was," to quote him, "Indian millet (*Sorghum vulgare*) which Rifaud mistook for maize." This grain is, according to Delile, a native of Egypt.

If one is still inclined to follow the trail of the learned authorities who have from time to time hunted the corn down, we can add Vasco Nuñez, who discovered it in Guiana; Amadas and Barlow, who found it in Florida; and Gonçalves Ximenes, who claims to have seen it growing in New Granada.

Let us look a little closer into the European names—*Blé d'Indie* and *Trigo des Indiens*. It is more than a conjecture, it is a fact, that they were so called because the grain was brought by Columbus from America—then called "Indies." It is known beyond a doubt that Columbus found waving fields of corn awaiting him at Cuba and other points which his caravels touched on his first voyage to America; the corn being described as "growing on stalks of the size of canes, bearing very large and weighty spikes or ears, each generally yielding seven hundred grains a bushel, and which when planted in warm and moist land frequently produce three-hundred fold."

The earliest historians of both North and South America give the strongest testimony that corn originated in America. No one who has studied into the subject at all can fail to find records proving the aborigines to have depended on it for food from a remote time. Inca Garcillasso de Vega gave long accounts of the methods by which these early Indians reduced this grain to their needs. He called it "mayz"; and tells "how the women ground it, and then made it into a dish called '*api*'" (which is our hasty pudding), a culinary feat that evidently awakens his highest admiration! He says, "It was esteemed high feeding,

but not common at every meal." How we wish that the New England boy, with his inevitable daily mush and molasses, could have heard good Inca!

And then, all sorts of foods and drinks were made, while it was the only known "*materia medica*" at that time — plasters, poultices, and pills being concocted from this very useful maize. Undoubtedly the whole gamut of their human necessities was reached and sounded in the magic word "Corn." Even the stalk, at a certain time, when the maize was ripe, made a sort of honey; those of the Indians who were not satisfied with a saccharine beverage, brewing a decoction in its effects not unlike the "fire-water" of modern days.

And so on, through a long list of worthy defenders of the American origin of the maize, bravely supporting their theory. Schoolcraft, in his report, says very truly that "the maize was not known in Europe before the discovery of America, and that the Indians taught us how to cultivate it." One proof of the American origin of the corn must strike any thoughtful person; it is indigenous all over the broad sweep of America, from the Rocky Mountains in North America to the forests of Paraguay in South America, up the Pacific coast to Oregon, and from Canada down the broad stretch of the Atlantic to the mouth of the Colorado River — its growth only bounded by the shores of the two Americas.

Quite a singular fact is unnoticed by those who would force the claim of the East as a birthplace of the corn — that Nearchus, commander of the fleet, does not speak of it during the expedition of Alexander the Great; neither have other historians remarked on its presence in India; nor is there any trace of it in ancient sarcophagus or pyramid, or the wonderful works of art with which those eastern countries teemed at that and subsequent times. They give no indication of corn as an object familiar to the eyes of the poet, painter, or sculptor. It remained for America to discover the decorative and picturesque qualities of its plume-like leaves, the fine outline of the stalk with its accentuated fibre, the nodding tassels, and the bursting wealth of ripening ears. All these were faithfully imitated in the "palace gardens" of the Incas in Peru.

There were many beautiful ceremonies, in which the corn played a prominent part, that these Incas observed in their ancient rites. One of them was to cast a portion of the maize, when they harvested it, into the "granaries of the public and the Sun and the king," believing they should receive a blessing for it, and as a token of gratitude; and then each plucked out a few grains to mix with his individual store, under the belief that he should not want for bread foreverafter. It may be from this custom that

our New England habit obtains, of giving each person, at the bountiful Thanksgiving board, five or six grains of corn to eat as a preliminary course. It is a beautiful idea, and we thank the Incas for it. They had their harvest festivals and feasts, when the young men and maidens would come home, singing and chanting, from the fields, burdened with the overflowing store, and imploring their gods for its future growth. What a subject for a painter's brush! The glowing imagery of mythological environment; the emotional fervor of the self-taught savage; the wealth of nature's gift in its matchless beauty of stalk and leaf, of tassel and pendent ear, in its varied colorings. Could more be desired? We have looked long, hoping that some artist of our day would set his pencil toward this splendid theme. Perhaps one will even yet, in the near future, arise to this work. Fortunate will he be who first grasps fame in this way!

It would be the best impetus to the work of securing the American voice in unanimity for the maize as the national emblem, for artists to introduce it into their work; painting, sculpturing, and drawing its component parts with growing love for its beauty and picturesqueness. It lends itself so wonderfully to the decorative in art. It is grace itself—strong, clean, and incisive of outline, as a mountain lioness silhouettes against the sky.

A pretty legend is told of the Ojibways. "A young man went fasting into a forest. He sought," so the legend runs, "a gift from the Master of Life. After watching and waiting, a spirit came in the guise of a beautiful youth, attired in brilliant green, with waving plumes of emerald sheen on his head, who bade the other to wrestle with him. So the trial of strength was made that very day, and every day until the sixth. 'Tomorrow,' said the beautiful spirit, 'is the last time we will try our powers. You will conquer me. Bury me then in the soft, fresh earth. There I will lie obedient to the will of the Great Father. Then watch for me.' The young Indian promised to do as he was bidden; and before another moon, he saw the tender, green, plume-like leaves appear, thrusting their way upwards from the dark earth; and in due time the graceful tassels and yellow fruit. 'Behold,' they cried who came to see this wonderful thing, 'it is the spirit's grain!' and so they gathered and ate and made a feast. And this is the origin of the Indian corn."

Due credit should be given to that zealous New Englander, William Cobbett, for his efforts to bring the Indian corn before the public. "Corn-mad Cobbett" (as he was called) introduced the maize in England in 1828. Being such a devotee to it, a contemporary says that "he wrote Indian corn, planted Indian

corn, raised Indian corn, ate Indian corn, made paper of Indian corn husks, and printed a book on Indian corn paper."

More interesting yet is the experience of Elihu Burritt, the learned blacksmith, quaintly told by himself.

I have just got out "An Olive Leaf from the Housewives of America to the Housewives of Great Britain and Ireland, or Recipes for making Various Articles of Food of Indian Corn Meal," containing all the recipes I received before leaving home from our kind female friends in all different parts of the Union — Heaven bless them ! I have had two thousand of these "Olive Leaves" struck off, and intended, in the first place, to send a copy to every newspaper in the realm. I shall have a thousand, all of which I shall put into the hands of those I meet on the road. I have resolved to make it a condition upon which I only consent to be any man's guest, that his wife shall serve up a johnny-cake for breakfast, or an Indian pudding for dinner. I was invited yesterday to a tea party which comes off to-night, where about thirty persons are to be present. I accepted the invitation, with the johnny-cake clause, which was readily agreed to by all parties. So to-night the virtues of corn meal will be tested by some of the best livers in Birmingham.

Coming up to our time (as we count time from 1620, when the Mayflower touched the bleak and barren coast of Massachusetts), we find there awaiting the Pilgrims a possibility of food that nature had given to the early settlers who preceded them. The maize, or Indian corn as we know it, was the only thing that stood, for a long while, between them and utter extinction of the feeble little colony. They drew for weary months their very existence from it; it even sheltered their ever-thinning ranks from the ravages of the Indians, when fields of it, planted over Plymouth Hill, deceived the wary eyes of the watching savages, who from a distance were watching graves of the settlers who died in rapid succession. It was faithful to the colonies even in death. The Indian corn should be more to us, for this one reason alone, than any flower or other emblem could possibly be. It demonstrated the possibility of obtaining a foothold in the country, and establishing that little colony of loyal adherents to that true faith, whose love for it drove them from other shores to find a refuge in the New World. The Indian corn for our national emblem, the Mayflower for the state flower of Massachusetts, for each state should have its emblem.

Another powerful reason why the maize should be bound to our flag in our hearts — it is the most wealth-producing staple of our whole land. The following extract from a recent journal is so good that, despite its length, we quote :—

The Indian corn proper grows in every state in the Union with little cultivation, but it is cultivated in six states to a marvellous extent. Quoting from a recent article written by a thoughtful man, who was trying by every means in his power to introduce the Indian corn into Germany for the army, I give this remarkable statement : "We then have something like two billion bushels of corn every year, and we have six

states which produce over one billion bushels. Have you any idea what this means? Forty bushels of shelled corn is a good load for a team of horses; and if you would load that crop upon wagons, putting the noses of the horses' heads to the tail-boards of the wagons in front of them, the line of wagons would reach away in a straight line for more than one hundred fifty thousand miles. If it could cross the oceans it would go six times around the earth, and have nearly five thousand miles of wagons to spare. A single year's crop of American corn would make a road of wagons forty-four abreast from New York to San Francisco; and if this amount were loaded in five-hundred-bushel lots in freight cars, the train would reach from the West to New York, across the Atlantic Ocean, across Europe, and nearly to the Pacific shores of Asia before the last car was on the track. These cars would form four continuous freight trains from New York to San Francisco, and they would block up all the trunk lines of the country. And the most of this corn comes from only six states, though corn can be raised in nearly every state of the Union. Out of every thousand acres of arable land in the country, only forty-one are devoted to corn. If the price is raised by this European demand, we will have millions upon millions of acres of new cornfields. Suppose we increase our areas only one tenth, this will add fifty million dollars to our corn receipts, and the money received from corn by us is enormous. We get more out of our cornfields every year than we do out of our gold, silver, and lead mines. Our corn receipts are greater than all the dividends of our railroad stocks, and they are more than all the dividends of our national banks. As it is now, if we can get an increase of five cents a bushel on corn, we will add one hundred million dollars to our receipts of this year; and if you could divide this increase up among the families of the United States, it would give more than six dollars a family. Our corn crop in 1889 was worth more than seven hundred million dollars, and I expect it to run into billions when these people here [in Germany] are eating corn bread."

America alone produces the corn in such vigor, beauty, and perfect wealth that it shows it is "to the manor born." It clings to our fair country with all the love of nativity; while it shows progressive ideas, virility of action, and love of change, that enable it to encircle the globe with its wealth-producing results; while its adaptation to the different soils and climates proves it to be, without reserve, a friend to all humanity.

Not only is the Indian corn to be put before the eyes of the American people as the most desirable emblem that the nation can select, on account of its history and its wealth-producing power, but because it is beautiful to the eye as an object. It is purely decorative, in a dignified way, and appeals to every human sense. Look at the broad, waving, plume-like leaves, always graceful, and easily lending themselves to the delicate, undulating movements that the artist likes to portray. Look at the tassels, either beautiful in the freshness of the early summer-tide, or stiff with the cold of crisp autumn when the corn-stalks are gathered into bundles by the farmer! Look at the ears, delicate with their green coverings, when the kernels are swelling out into rich, luscious food, or when these same protecting husks have burst, to show the splendid, rich red or golden ears in full

fruition! In whatever light you view the cornfield, either on a gloomy day, when the clouds hang low, or in the bright sunshine, it is beautiful. It is poetic. It is picturesque.

It is due to the late Mr. Daniel Lothrop, the publisher, to state that the use of corn in a decorative way, was tried by him, many years ago, with fine results. He arranged it in his dining-room in festoons of the long red and golden ears hanging in the corners and by the fireplace; tassels were put over pictures, and the long, spathe-like leaves were draped above windows, drooping over the curtains, where the light and shade gave out new tints to add to the glory of the corn. It was an innovation in an unpopular direction, for people then thought little of corn except to eat it; but after the decided refusal on the part of the innovator to see any better decoration, the beauty began to dawn upon those who came within the precincts of the room, and after admiration had been allowed to grow slowly, came the positive love for the beautiful emblem.

In early boyhood Mr. Lothrop had insisted that "the corn was the greatest thing [to use his boyish phrase] that the United States ever grew," and he, as a small child, would pluck the ears, bringing in the most beautiful ones of all shades from the farm, to hang them around the rooms of his family home, selecting, in like manner, tassels and the sheaves, to put them up amid the derision of his little playmates, who didn't believe in bringing in such a common thing as corn. Years but increased his love and admiration for the Indian corn. In every way he publicly stated this whenever an opportunity offered, always insisting that the Indian corn, or maize, should be our national emblem, and the Mayflower, the flower selected for Massachusetts. He patiently studied into its history, and was intending to write a monograph on it. This, with many other things planned but not perfected in his busy life, was broken off by his sudden passing on to his heavenly home. And he believed the union of the Indian corn with the flag of our country, when a decorative effect for special occasion was to be aimed at, resulted in as perfect an emblem of peace, prosperity, and hope as any loyal American could desire. He again demonstrated this when "Wayside" grounds — the old home of the late Nathaniel Hawthorne — were thrown open for a garden party in honor of Mrs. General Logan, then visiting the Lothrops at "Wayside," Old Concord. Along the broad piazza hung a flag forty feet long, raised to its height to show the glorious stars; festooned with numerous stalks of corn, sheath, tassel, golden and red ear in all their beauty. Sheaves of same in different varieties were at either end of the veranda, under whose roof occurred the literary exercises of the day. The effect was startling, as many had never seen the conjunction of corn with the

flag. It was voiced by all: "It is our emblem. Long wave the corn, as our flag has waved and ever shall!"

Mrs. Harrison, the woman beloved by all, not because of her exalted position, but for the true American principles she inculcated and adorned, who passed away at the White House last year, was at "Wayside," visiting, the autumn previous. When she saw the old dining-room, Hawthorne's beloved southwestern room of which he spoke so tenderly in his preface to "The Tanglewood Tales,"—"The sunshine lingers here lovingly the better part of a winter's day,"—she was astonished and delighted at the beauty of the corn decorations. She was searching for perfect ears of corn to sketch from for artistic effects at the White House; for she was an enthusiast on the subject, and a most ardent adherent to the cause of the maize.

Let our authors, our artists, our poets, and our people, one and all, take thoughtfully to heart this duty a loyal American owes to the Indian corn; and let us choose it for our national emblem, that, as long as the American flag shall wave, shall be ours forever—a symbol and ensign of what our country means to every soul within her borders.

The day has passed in which we could say, "We do not need a national flower." We are to have one. Let us see that we choose aright, the only one that has entire claim upon our regard—the glorious, golden maize!

Hail to thee, corn!
For wide as the sea,
Are the waves of thy fields
O'er the land of the free.
With blessing benignant
Thou crownest our days.
We choose thee our emblem,
O, glorious maize!

MARGARET SIDNEY.

Boston, Mass.

IV. AN ARTIST'S PLEA.

The selection of a national flower calls for research into the depths of sentiment, and serious consideration, when we note that its adoption into the architecture and art products of this passing age will evermore repeat the history of our formation period.

At present we have no such record; our buildings are perishable, and our productions are without a central thought of design,—a central thought which would be to the diffusion of art design what the heart is to the human body, a centre of vitality, a source of circulation of the life-blood of the individual.

Necessarily we have been so far a practical country, absorbed in utilitarian pursuits, when things have been built and judged

by a standard of usefulness, rather than sentiment. But sentiment is not dead; it has its roots in the desire to create the beautiful, and to preserve the landmarks.

To arouse it into action, let an Old South Meeting-house or a Boston Common be demanded for utilitarian purposes.

Sentiment is at the very beginning of this selection; if the subject were only for the occupation of idle fingers, and useful only as the means of gratification of curiosity, then it would be unworthy of our examination; but the reason of this symposium is because we regard the subject as of great importance to the human mind. First, Why should we want art at all? then, What do we want it for? are questions at the foundation of the further query, What kind of art will meet the demand?

When we consider how general sentiment has been, in all ages and among all people, it can only be explained that art, through which sentiment has expressed itself, has always been a necessity to human happiness.

Its resources in the form of architecture or pottery have at all times, especially in great epochs, been seized upon to express the conditions of the races. The vessels which have been used by different peoples, and have been preserved to us, are the clearest manifestation of the condition of domestic industrial art among them.

History as recorded through art is a thermometer of national development; and therefore it is most fitting, as we are now marking a milestone in the progress of our nation, and sentiment has been stirred by different centennial celebrations, from that held at Philadelphia seventeen years ago to the present Columbian, that we should consider some sign of our past prosperity which shall embody and perpetuate a truth concerning the struggles and triumphs of the first settlers of our country.

Our architecture and our pottery declare us to be beggars beating about for cast-off raiment, getting that which does not fit us exactly—for we have taken anything to hide the art nakedness of our sterile age, while we *grow* an art idea.

Is not the condition of society and our art education such that a central idea *may* now be adopted, with benefit both to our future productions and to our history?

The gradation of ornament suitable to enrichment, as given by an eminent art teacher, is in the order of vegetable forms, as foliage and flowers, being first, animal forms second, and, if at all, human figures third. Human heads and human figures ought to be considered too important to be used for ornament. The use of heads alone, with no regard for proportion to other parts of a building, and often as a substitute for all other ornament, is savage ignorance. Terra cotta columns, decoratively treated from the

stalk of Indian corn, the "staff of life," are more fitting, with the symmetrical ears conventionalized in the capitals, than human figures bearing the weights, suggesting pain from enforced employment. There are resources enough in foliage to satisfy a considerable love of decoration; and I know of no plant or flower which lends itself more fully to analysis of form or color than does the Indian corn, indigenous to our soil, and identified with its very life.

The existence of symbolism in design is an element of interest always; in coats of arms, in mottoes or seals, it lingers among us. We have a national symbol in our flag, upon which a star is placed for each state in the Union. Now we are called upon to select a natural product of the soil which shall express a thought, and form, in harmony with the blood of our people, not merely a passing sentiment that with increasing art education will cease to express our feelings, but a native style which shall display in its details the governing influence of the period in which we live.

Considering the imperishability of ceramic tiles, and the permanent record which may be made in forms and colors upon their surface, I am interested to have public sentiment adopt, not only honest, permanent material, but also that emblem from our natural productions which shall be the best reflex of our social life, and which lends itself most perfectly to every phase of decoration. The progress of art at home and abroad, like many branches of the natural sciences, *has* reached a point where it should boldly take a stand, investigate, discover, and speculate, until the central sentiment is recognized in some natural production, which shall aid us in design to stand side by side with the most eminent of European contemporaries.

The prosperity of Egypt was associated with the overflowing of the Nile, which brought fruitfulness to the soil and food for the people. As a recognition of this, we find the prevailing form in ornamentation is the lotus or water-lily — symbol of plenty and prosperity.

The winged globe was carved over the doorway of every Egyptian temple — the globe meaning the earth, and the eagle's wings, spread on either side, meaning dominion.

In Roman art the chief characteristic was the predominance of military trophies; and so every people that has had a history will be found to be possessed of symbolism, for that is but the expression of history.

There is no end to the history contained in the crests and arms of the principal families in every European state, but it is all expressed symbolically. The rose of England, the thistle of Scotland, and the shamrock of Ireland, are symbols of the three countries.

So long ago as 1855, one of our most eloquent statesmen dwelt lovingly and often upon a product of our agriculture which to him seemed at once a central idea of our present existence and the purest symbol of our eternal destiny. I refer to Edward Everett's speeches, and to a special one made in response to a complimentary toast at a dinner of the United States Agricultural Society, which seemed a fulfilling prophecy to our nation. He said, referring to our Indian corn:—

Drop a grain of our gold, of our blessed gold, into the ground, and lo! a mystery; it softens, it swells, it shoots upward; it is a living thing . . . it arrays itself more glorious than Solomon in its broad, fluttering, leafy robes . . . it spins its verdant skeins of vegetable floss, displays its dancing tassels; and at last ripens into two or three magnificent batons (ears of Indian corn), each of which is studded with hundreds of grains of gold, every one possessing the same wonderful properties as the parent grain, every one instinct with the same marvellous reproductive powers.

Is not this a wonderful central thought, embodied so truly in our Indian corn that we could wish no grander emblem to incarnate into our works of art?

Then see the similitude by which his eloquence would convey to our poor minds some not inadequate idea of the mighty doctrine of the resurrection:—

To-day a senseless plant, to-morrow it is human bone and muscle, vein and artery, sinew and nerve, beating pulse, heaving lungs, toiling, ah! sometimes overtoiling, brain. Last June it sucked from the cold breast of earth the watery nourishment of its distending sap vessels, and now it clothes the manly form with warm, cordial flesh, quivers and thrills with the fivefold mystery of sense, purveys and ministers to the higher mystery of thought. Heaped up in your granaries this week, the next it will strike in the stalwart arm, and glow in the blushing cheek, and flash in the beaming eye; till we learn at least to realize that the slender stalk which we have seen shaken by the summer breeze, bending in the cornfield under the yellow burden of harvest, is indeed the "*staff of life*," which since our nation's earliest history has supported the toiling and struggling masses on the pilgrimage of existence.

ELLEN A. RICHARDSON

Boston, Mass.

V. THE MAIZE IN ANCIENT CIVILIZATION, AND ITS SYMBOLIC SIGNIFICANCE.

Woman's symbolic plant should bear a message to teach our descendants what we have learned to-day. To be typical, it must be truthful.

Sappho's voice is winged from her distant isle. She says:—

There danger dwells where dwells not Truth.
Nor gold, nor gems, nor rosy youth
Shall friendly be when Truth hath fled.
The soul that knows her not is dead.

We can see that the soul which is quickened by the truth is more alive and enthusiastic, with a vitality coming from sympathy with nature and the long history of one's kind. Symbols are inspirations to our art, which is but the permanent form of our collected knowledge, radiant with gleams of thought from all time.

The symbolic plant for woman is maize, and the emblematic flower clover, because typical of her work in evolving civilization; and they are more potent than battles gained over enemies.

The power of England rose when Sir Richard Weston's wife brought the Phrygian women's red clover from Bohemia, in 1645. With it came, hid in its spherical blossom, their liberty cap for industrial citizens, men and women. That noblest of cereals, the prolific maize plant, was the kind providence that met the Europeans, adventurers and settlers in America. Massachusetts' queen had it in perfection.

Every race dates its rise from savagery to barbarism by woman's discontent in brutishness, and her desire for humanhood, to be independent of others' will, and, by inventive tact and skill, to revolve on the axis of her thought and will. Her power in society sways up or down, by man's knowledge of the laws of the sphere, for these laws are her laws. Speaking in the language of hieroglyphics, her first child is a son to till the soil, gotten by the help of Almighty power, a thought its father. The matriarchal power sought to cultivate in men submission of individual will to the good of the hive, for co-operation in planting and gathering the harvests at the time the stars and moon decreed.

Securing safety and food for their young has been the motive-moving instinct awakening to minds of mothers, in neurotic ecstasy, ways and means that would not be thought of in a cooler and less sensitive head. Ability for variation and to differentiate from the beaten track are those very traits which quickened curiosity into activity, which was the beginning of reason or comparison.

"Sweet is the genesis of things,
Of tendency through endless ages."

Uncertainty of food supply from hunting and fishing, the union of the often helpless and ill mothers, through sympathy for one another—in fact, their hindrance from following pleasure as they might be attracted—were the very circumstances that gave them time to reflect, and to avail themselves of a food supply that should be the result of their industry, foresight, and economy. With the grain-eating mothers and children, with milk and honey, came a decrease of the fighting propensity of the meat-eating races. So the mother's boys became helpful to her, and they did not call labor a slavery or a fall of mankind. They saw that those were the rulers who gave the food supply. So the

agricultural class was formed, and mankind rose from savagery to self-directing progress. The leaders of the flocks and herds, proud of their exemption from labor and dependence on the earth's seasons, and the careful detail of planting and economy, were without a woman's patience, a woman's industry and care in preserving seed, and in the making of pots and bags. The chief of the priest of the Druids, with cross and shepherd crooks, symbols of authority of one over many, of the imperial reign of man over flocks, elated with his collection of secret knowledge, kept from the vulgar herd of men; drove down his flocks upon the despised women's fields, and those men who labored and sacrificed to their god with harvest offerings, the result of their thought and work. Druids had contempt for those who sought salvation through works of their own, and by human sympathy, or by delight in creation and co-operation. The unending battle for the salvation of mankind began. The World's Exposition is the last great expression and triumph of the matriarchal ideal. Humanity has entered into the inheritance of the earth.

These United States are the legitimate outcome of the characteristic traits and tastes developed and evolved through long centuries, nurtured by the matriarchal ideals of industry, submission to general good, selection by knowledge and reason, and having love, generosity, hospitality, and help for all human beings, as children of one world-family.

It was through the cultivation of maize that man was domesticated and curbed license. The same is true to-day. A Dakota squaw appealed to missionary women for protection, not ten years ago, from the roving Indian men, who fed their cattle on her grain, and sneered at her sons and upbraided them for submitting to be made as oxen to serve, by labor—"Take pony, ride away and be free, be no squaw-man to work." It took long ages of martyrdom, of courage, suffering, and faith in their religion, which was that the moon (measurer of time), stars (watch fires), and sun (for heat) would direct, and earth give blessing, if they were faithful laborers. They did not have the full proof that a laborer is a co-worker with laws of the universe, but inborn instinct gave firm faith. They compared precarious supply of blood food with the good, sure harvests they could gather, and aspired and yearned to make the good prevail; their faith

"New born, new blessed with larger trust
That heaven *was* near and God *was* just."

Providence is not discerned in the details of human endeavor, but is revealed by the continuity of events. The maize fields tended by women in India, Egypt, Mexico, and Peru, the clover meadows everywhere civilization goes, did not seem important

factors; yet they were, in showing the advantages of the womanly traits brought out in their cultivation, and that mankind could control their food supply if they had knowledge. This the matriarchal women through ages worked out by foresight and labor for those who followed. Man's strength destroyed enemies, repelled the domination of tyrants on land and water, and sought new scenes for plunder; while woman grew her grain in little fertile nooks uplifted high among her mountains, where she went for summer work, and with sweet scented fields of clover lured the milch cow from the herd and gently trained her from wild ways to serve the woman's nursery of little ones.

This summer resort, with wide sea-view and sky about the Mediterranean shores, gave the study of the calendar of the skies for her direction. She reckoned time by the dim crescent which measured her year and divided it with ever the same regularity. As days grew short, she sought with safety the stony ledge and rock-protected sea-beach where Poseidon supplied fish and protected her bountiful isle of plenty. Her caves, her granaries, the baskets and pottery, the cotton, flax, and bark, willow and maize leaves — all these she utilized, and by her labor and desire for the beautiful and good awakened the divine spark of thought and aspiration; and civilization to-day rests upon the traits of character and habits the great mothers cultivated. Maize was woman's first help. The beauty in the home and art gallery, the ability to be hospitable and to see the world, still rest upon plentiful corn crops. Without the tall, graceful, prolific plant, so responsive to good care and right conditions, typical of woman, the Republic could not have been hostess to the world this year.

For centuries before their descendants had the brain to organize a system of astronomy and have symbols for abstract facts, these mothers of the grain field, with their little patch of maize put here and there, where soil was deepest, best, with sun in plenty, were awakened into wonder, love, and reverence by the kingdom of heaven. They, too, tried to work on earth as they were aided from above:—

“ Stars help us by their mystery,
Which we can never spell.”

Disciples of Ceres and Xilonen, cultivators of maize and other grains, established permanent settlements, and grew portable food, that could be kept from decay, a nerve-making food.

Lift high their symbol, grain. Put it in the Woman's Building at the Exposition, and remember them in reverence when we say, “As it was in the beginning, is now, and ever shall be, world without end.” If this is true, then why not study the beginning? Why not cultivate our curiosity for knowledge, our reason-giving

ability to compare good with evil, and aspire, too, to such ideals as we are capable of and longing for?

We can never outgrow the emblem of grain as representative of woman's thought and work, and the symbols of crescent and star and sun that aided. Through all time they shine for cosmic knowledge, true in all places and with all races, while cross and crooks and crowns symbolize points in history and are used by the imperial rulers of mankind.

MARY NEWBURY ADAMS.

Chairman Historical Committee, Woman's World's Congress Auxiliary.

VI. OUR GREAT REPUBLIC'S EMBLEM.

Let the rose, queen of flowers, bloom for England; let Ireland honor the shamrock, Scotland her thistle bold; let the lily unfold her pure white petals, sprinkled with the gold of her anthers, for the joy of France; but let the shield of our great republic bear the stalk of bounteous, golden corn.

Born of America's soil, from Superior's shore to Chili's border land, from Atlantic coast to the broad Pacific's edge, interwoven with memories of Mound Builder, Pueblo, Inca, and Montezuma—our own peculiar plant, the corn, so rich and fair, is Columbia's fit emblem.

The sunflower bears its regal head only in favored climes, and is limited to narrow use; but the sheaves and grain of the golden maize bring joy, plenty, and comfort to north, south, east, and west, to man and beast.

The regal helianthus, rearing its head to the sun, answers the purpose of art; but is not the necessity that corn is for poor and rich, the solace in hovel and palace.

Our maize, too, with its graceful banners of green and tassels of gold, a poem without a tongue, a model for artist's hand, answers the full requisition of art—beauty, combined with utility—yet is a harbinger of summer's feast and comfort in winter's cold, of cheer and rest, a value unmeasured by the elegant sunflower.

The Heaven-sent maize was an emblem of peace from Powhatan, an offering of love from Pocahontas to Smith, in the dark days of Virginia. The prosperity of Plymouth was assured by the harvest of golden corn, and the sacred meal was an offering in Peru's holy temple.

America's land could spare from thoughts of the past and needs of the present, the royal sunflower; but the rarest boon of the republic we love is the plenteous, golden corn.

No clime nor soil finds its like in our prolific maize, a thing of beauty in spring, a dish for summer's festal board; and when autumn comes with reaper's song, the golden sheaves and bounteous grain are garnered for winter's cheer.

Other climes may dispute with us the parentage of golden-rod and helianthus; but no land can claim America's child, the beautiful maize.

Let each state, if she chooses, select her own emblem, — the laurel to crown the lofty heads of Maryland's mountains, the arbutus to gladden the North, the jasmine to twine the magnolias of the South, — but let our wide republic's emblem be the plant that knows no north, no south, no east, no west.

Since the people of the United States are known abroad as Americans distinctly, let our shield herald the children of our great republic as Americans, by bearing on its face, side by side with the victorious eagle, the noble corn that strews the plains, gladdens the hearts, and cheers the boards of America's homes, from the Canada of the North to the Argentine Republic of the South. Let us honor the cornfields, as broad as our continent's breast, with a history as old and mysterious as that of the people of our own western world, interwoven with our daily life, with the history of our past, with the needs of the present and the hopes of future prosperity.

M. K. CRAIG.

Dallas, Texas.

VII. A VOICE FROM TENNESSEE.

"O land of crag and cedar brake,
And low, sweet valleys lush with corn;
O land of violet and lake,
Where plenty tips her blooming horn.

"Where men are loyal, women sweet,
And life moves with reluctant feet.
Sweet land, I lift my voice for thee,
My own beloved Tennessee."

We grow sentimental when the subject of a national flower is introduced, and fail to look *beyond* sentiment, indeed, when casting our vote for an emblem worthy our glorious country.

Utile cum dulci. Ours is a country where the ideal and the real are strangely and strongly blended. Born of a great agony, rocked in the cradle of adversity, nourished at the breast of despair, she has indeed been perfected unto her present position step by step, blow by blow, until now, sitting serenely among her quiet victories, her gates wide open to the world of commerce, her foot upon the seas, her head among the stars, the whole round world points to her as an example, *looks* to her as a model of prosperity and of beauty. *Utile cum dulci.*

In honoring her present and in selecting an emblem that shall mark her future, it is meet that we remember her past.

The emblem should be commemorative of her struggles, no less than her successes; her hardships, as well as her victories; that

within her which is useful, no less than that which is ornamental. That which sustained her poor little life at the outset, and which became at last the ladder upon which she mounted to perfection, would surely represent her more truly and more becomingly than any flower that blooms in hedge or hollow. The golden-rod and the arbutus, the lily and the rose, all lifted their pretty heads to cheer and comfort her struggling infancy. But it was the *maize*, the strong, the beautiful, the God-given, that furnished life to her starving pioneers — maize, coming from nobody knows where, claimed by one for tropical America; by another, unearthed in the tombs of Peru; by another, given to Asia; by another still, to Spain; in the hands of the Arabs in the thirteenth century; and by another declared to have originated solely in America.

Be that as it may, it is ours to-day, at all events — ours, like the old negress' cabin, by right of possession. The old woman had been ordered to vacate the cabin — a rented one — because of failure to pay her rent.

When called upon to get out, she met the officer in the doorway, planted her arms akimbo, and replied: —

"Lor', honey, I cya'n't gib up dis here place; 'tain't no use a-talkin'. I done lib here so long I spec' it *b'long* to me."

So with maize: we have claimed it so long, I spec' it belongs to us.

Thus we have the tea of China, the rice of India, the coffee of Brazil, and the maize of America.

But I must not forget that my territory is Tennessee, and that I am asked to speak for *her*. I am always ready to speak for Tennessee. God made her, loved her, gazed upon her hills, and lo! they hid their faces in his clouds; smiled upon her vales, and, warmed beneath the gentle radiance, they burst forth into green and gold, fanned by soft winds that whisper of perpetual summer, and nourished by bright streams forever rippling with the ecstasy that smile of His begat. Who would not speak for Tennessee? Who could be silent when a voice is wanted? Relegating "*Hiawatha*" and the encyclopædia to the background, I shall speak alone for her, advocating her claims, and promising her approval.

Tennessee, like "all Gaul," is "divided into three parts." Each part is as distinct from a political, a salubrious, and an agricultural standpoint as from a geographical. Yet with all her variety of soil, climate, and people, there is not a county within her borders where maize is not extensively cultivated, and where it would fail to find a strong endorsement as a national flower.

No emblem could be more appropriate. The Cumberland and the Tennessee, hurrying down from the mountains to the Ohio,

seldom lose track of the cornfields crowding the coves, climbing the heights, and following the trend of the waters from the moment they start upon their journey to the point at which they leave us.

The old Tennessee, sweeping past the cabin in the hills, echoes the call of the ploughman in the cornfield; winding about the base of old Lookout, she rushes again into the maize fields, and only leaves them for a peep into Alabama; returning, however, full soon to find the fields of our western border; refusing to be tempted by the big Mississippi, inviting her to mingle waters and hie to the Gulf through the slumberous swamps of Louisiana.

Beautiful, indeed, are the cornfields of Tennessee. Beautiful! beautiful! from the green shoot to the golden fodder, where, at sunset, the song of the laborer floats down the river, and the call of the wagoner echoes along the bluffs that shut in the "*Big Bottom*," the great cornfield of Tennessee.

Utile cum dulci.

I was in the mountains of Tennessee, stopping for a day's rest in the cabin of an old man who had, to all appearances, selected the most barren spot in all that world of barren heights and beautiful visions upon which to build his hut.

The mountaineer is a dreamer of dreams, a believer in destiny, and a letter of "well enough alone."

While we sat for a moment under the low porch, drooped beneath a burden of jack-bean and morning-glory, the old man nodding over his pipe, the old woman (looking like a lost witch from Endor) "knocking us up a bite to eat," one barefoot, brown boy, half grown, sleeping in the sunshine on the doorstep, a young girl turning her spinning wheel at one end of the porch, and half a dozen children, with as many dogs, less one, playing about the door—the thought came to me, vaguely at first, but becoming more distinct as I dwelt upon it: Could that old man's life, as it awoke between the pauses of his pipe, and *my* life, so full of change, unrest, and tireless endeavor, would they, *could* they, ever possess one thought, one pulse-beat, in common?

"How do you live, away up here in the hills?" I asked him, later. He tapped the palm of his hand with the bowl of his pipe as he replied:—

"On corn."

"On corn," said I, "only corn?"

"Jest corn, stranger," he insisted. "I've got a plumb pretty field of it in the cove at the foot o' the Ridge. It ud do yer good ter see hit. I sot my house up here a purpose, so's I could overlook that thar crap growin' in the cove. Hit's pritty; hit's pritty in the shoot an' in the blade, an' hit's pritty in the silk an' taysle. An' in the *year* hit's pritty, too, an' in the fodder. An'

hit's good: we-uns lives on it up here. We grind it inter bread, an' we grind it inter liquor, an' we feed it ter the hogs fur bacon. Hit's bread an' meat fur we-uns, that cornfiel' air."

Aye, thought I, and drink. And again the old pharisaical pity arose in my heart, as I wondered what common touch could unite in one thought the soul of the old mountaineer among his hills, and that of his countryman in the crowded marts of the valley.

But as I rode down the mountain, overlooking the warm little cove where the green blades and golden plumes were nodding a gentle good by from the tips of the tall, green corn-stalks, I involuntarily drew rein.

The national emblem! The old man in the hut, nodding over his pipe, and the woman in the valley, fretting over her desk, might have "a thought in common" after all—a thought that, leaping like the lightning along the charged wires of the mind, could unite all grades and callings in one common emblem.

The banker and the day laborer, the belle of the city and the beauty of the hills; the minister in his pulpit, the broker in his office; poverty and plenty, use and beauty, mind and muscle, hill and valley—all would have a representative in maize; each find in it its own distinct and appropriate emblem. Maize, our staple and our strength, which, spurning no soil, claiming no climate, hampered by no surroundings, offers itself alike to all, a sustainer of life, and a joy forever.

Utile cum dulci: Tennessee asks no nobler emblem than her own best product.

WILL ALLEN DROMGOOLE.

VIII. — THE SONG OF THE CORN.

I am Beauty's priest in the summer days,
When lily and rose are born;
And the fair world yet is fairer,
For the springing of the corn.

Oh, tall and strong and beautiful
I stand in my serried shades;
And the poet dreams, as the sunlight gleams
On the green of my waving blades.

And the painter flings his brushes by;
For what can his colors do
With the lights and shades on my leafy maize,
When the breeze goes wimpling through?

The hand of sculptor never made
A shaft more straight and fine
Than my tasselled stem, where the gold silk hangs,
And the morning-glories twine.

And never a strain from the strings of harp,
Or the throat of a bird at morn,

Holds more of music's very soul
Than the wind on a field of corn.

But the realm of Art is a little part
In the world of man's endeavor;
And above the song of wind and bird
A murmur soundeth ever.

And I see, through the glory of summer skies,
Men's faces gaunt and wild;
And mournful clear, I seem to hear
The wail of a hungry child.

And oh! for a voice to sound above
The wind and the wild bees' humming,
To answer the cry of God's famishing ones,
"Be patient, for I am coming!"

Then I thrill with the joy of giving,
And I welcome the autumn's cold,
That ripens the ear in my folded husks,
And turns my green to gold.

Servant of God and servant of man!
I smile at the reaper's knife,
And give my part with a willing heart —
My life for humanity's life.

Oh! better than summer's rapture
The joy that winter yields,
When December's moon shines coldly
On the sad, deserted fields,

Where bereft, alone, I proudly stand,
A soldier that will not swerve —
A mailed knight in armor bright,
Whose motto is, "I serve."

ELIZA CALVERT HALL.

ISLAM: PAST AND PRESENT.

BY FREDERIC W. SANDERS, A. M.

IN following the interesting discussion of Islam's future, which has been carried on in *THE ARENA*, it has seemed to the writer that the first requisite for an intelligent judgment as to what it will do for humanity, is a candid consideration of what Islam really means, and how it has served mankind in the past. The Christian world has long misunderstood the teaching and the spirit of the Koran, and has therefore been unable to interpret aright Islam's successes as a missionary faith. As long as this misunderstanding continues, our forecasts as to Islam's part in the future development of religion must necessarily be wide of the mark. It is the purpose of this article to give, as briefly as may be, a general view of Islam's teaching, and, by an impartial comparison of Mohammedanism with Judaism and Christianity, to learn, if possible, the secret of the Koran's past triumphs over the Bible.

The Koran's author was of an eminently practical turn of mind. Such a question as that of necessitarianism or free will *he* did not undertake to discuss. And, indeed, I know of no philosopher or Christian devotee who has been able to express satisfactorily the truth with regard to it. The position of the majority of Christians, as of the majority of the books of the Bible, is apparently inconsistent as to this matter. So was the Koran, but less so, it seems to me, than our own Bible. The author of the Koran appreciated the difficulty, and showed his practical wisdom by dismissing the question. "Sit not with a disputer about fate," says he, "nor begin a conversation with him." He seemed to think it was not necessary to settle the question, since it had pleased God to reveal His will through the prophet, and to save those who should obey his law. What need had the faithful Moslem to determine whether his acceptance of Islam would have been impossible without God's predestination, since if he *did* accept it, that was sufficient evidence that God had determined him to; and if he did not backslide, that was evidence that God's intention was to show him favor to the last and to save his soul. The Koran has no philosophical system connecting religion and morals. Its supreme truth is that *there is one God*, omniscient

and omnipotent, who blesses and curses at His awful pleasure. It is not for man to inquire into His inscrutable ways, or to argue about His justice. He may open hearts or close them to His truths as He wills. But this Supreme Being is merciful and compassionate. He has sent His prophet to proclaim His existence and announce the moral law. He is at liberty to damn you at pleasure, but of His wondrous good will He has given you a simple law, by obeying which — and thereby elevating your lives — you shall attain everlasting felicity. God stands for the eternal principle; the *prophet* for the definite moral law. What connection there is between these is found in the mercifulness of Allah.

Mohammed showed his practical sense, not alone in avoiding controversy as to predestination and free will, but also in the organization of his church. The observance of the sacred month and of pilgrimages was an adaptation of existing customs. These he could readily turn to the higher use of keeping the Moslems in touch with each other and with the new faith. The old *forms* reconciled them to the new *content* of religion. So simple is the faith of Islam that without the simple ritual, prayers, and fasting, the volatile and irreligious Arab might soon forget and neglect so transcendental a religion; but while these serve to keep his religion continually before him, the pilgrimages keep up the fellowship between the various tribes, and maintain it a *catholic* religion. Yet necessary to the organized religion as these instrumentalities are, it was only by transforming *existing* institutions that the reformer could hope to effect his purpose with the independent son of the desert, impatient as he is of any sort of restraint. By adapting the old forms, the prophet avoided the necessity of imposing new restraints; and his practical wisdom shows itself still further in the fact that these regulations are not hard and fast lines that may not at any time or under any circumstances be set aside. But, instead, provision is made for those who are unable to follow the regulations without injury, and they are expressly released from the obligation or allowed to substitute a more suitable for the prescribed time.

But great as is the care to make the creed and ritual simple and acceptable, the emphasis is not upon them. The Koran nowhere indicates that a man can be saved by ceremonies or by correct belief, *without good deeds*. On the contrary, justice, kindness, morality, are the conditions of salvation. It is essentially a *moral* religion. While moral conduct is sometimes held up as the means of salvation without mentioning right religious *belief*, I do not recall a passage in which right belief is so mentioned independently of right conduct.

The charges commonly made against the Koran are: sensuality; that it teaches the propagation of religion by force; that it

degrades woman, and does not regard her as worthy of immortality; and that it is hostile to learning and education.

As to the last charge, all that can be said about it is that there is *no* truth in it. I do not recall a passage in the whole book that has a word to say against secular learning; and the history of the caliphates Bagdad and Cordova — under which science, art, and literature flourished at a time when Christian Europe was sunk in ignorance — indicates the falsity of the charge. Probably the untrue story, which lived so long in our histories, that the caliph Omar ordered the library at Alexander to be destroyed because its contents were useless, if in agreement with the Koran, and pernicious if not, has done much to perpetuate this incorrect view of the teaching and influence of the Koran. But the story is now generally acknowledged to be untrue; and the chief destroyers of the library are believed to have been, not Moslem warriors, but Christian monks. But even if the story about Omar were true, that would not prove that the teaching of the Koran was hostile to education. We should remember that the Christian church, *as such*, was hostile to the learning of Greece and Rome for a considerable period, and yet it would not be easy to prove that the Christian *Bible* was adverse to education.

As regards the status of woman, polygamy and other degrading conditions prevailed when the Koran was put forth. By limiting and regulating these conditions the Koran did much to improve her position, although it could not do away, at a stroke, with all the circumstances that were hostile to her development; and the fact that the Koran is regarded as a final revelation has doubtless had an unfortunate influence, by discouraging further advance than that made by itself. There is *no* foundation for the very serious charge that the Koran does not regard woman as an immortal being. On the contrary, there are positive statements in the Koran that women are admitted to paradise upon the same conditions as men.

In reference to sensuality, it must be said that in practice this is a somewhat relative term. Unquestionably, the religion of the Koran is not as spiritual as that which Jesus taught, yet those who denounce the Koran for sensuality seem to me to do so inconsiderately. Were the same line of reasoning applied to the Old Testament, it would fare no better, and even the teaching of Jesus could be made to bear a false meaning.

It is said, for instance, that the heaven of the Koran is a heaven of the senses, and reference is made to the houries, and gardens, and fine raiment in substantiation of the charge. But if we turn to one of these passages, as xevi. 51, it seems to me that the *significant order* in which the elements of the heavenly life are mentioned quite disproves the assumption of a purely mate-

rial conception of heaven. After naming the natural, or physical, and the social features of the heavenly state, the climax is reached in "*Grace from thy Lord, that is the grand bliss!*"

But aside from this, if the mere mention of sensual enjoyments in the future state is enough to condemn it as a sensual paradise, then the Heaven of the New Testament must fall under like condemnation; for in the gospel according to Mark xv. 25, we read that Jesus said: "I will no more drink of the *fruit of the vine*, until that day when *I drink it new in the kingdom of God.*"

As regards the Old Testament, the prize held forth as that for which the Jews should strive was rather more than less material than that of the Koran. It is true that piety, justice, and mercy are inculcated by the later prophets — just as they are by the Koran — as the *condition* of the favor of God; but the *reward* of this virtuous conduct, the Messianic kingdom, is not only a state of sensual enjoyment, but the picture is frequently stained by the representation of the chosen people as waging war upon their neighbors, and glorying in their humiliation! This is certainly inferior to the Moslem paradise, which is for the faithful of *all* races, and is a condition of *peace and concord*, not defiled by war and bloodshed. But, after all, the language in which the condition of the blessed is described is not of the first importance. Language so used must necessarily be inadequate, — it is merely suggestive, not dogmatic, — and it seems childish to insist upon the literal sense of the words used. It was natural that to the independent and sensuous Arab, whose chief suffering came from heat and drought, an individual reward should be pictured in which cool gardens and running water should play a prominent part; while to the proud and patriotic Jew, whose keenest suffering came from the subjection of his race to heathen masters, the reward offered just as naturally took the form of the triumph of Israel over her foes.

We should carefully distinguish between the *ideal of conduct* held before men, and the *reward* promised therefor. In our own day, it is true, the ideal is *itself* the reward; but with the Jews and Moslems, whose souls were not yet high enough to crave primarily the delight of doing good, the ideal was rather to be found in the *present earthly conduct* demanded of them than in the reward offered them therefor. Heaven was rather the *means* of exciting them to high endeavor than the *end* to be attained. They were induced to undertake a higher life by the offer of something within the reach of their present comprehension. The *practical* ethical value of the Koran, as of the Old Testament, was in the high morality it inculcated as the *condition* of salvation.

As to the charge that the Koran teaches the propagation of religion by violence, — despite the fact that this has been so long assumed, and the assumption has for the most part passed unchallenged, — I believe that a careful, unprejudiced reading of the Koran, in the light of contemporary history, will not sustain the charge. It is true that there are passages in which the faithful are commanded to kill infidels, but it is also true (although this patent fact is ignored) that there are passages in which *it is distinctly stated that there shall be no compulsion as to religion, and that moral suasion alone is to be used with the infidel, unless he be the aggressor.* Further than this, a careful examination of the passages which seem to support the charge that the Koran teaches that infidels are to be forced to embrace Islam or buy immunity, shows either that these passages *expressly state that this course is to be pursued toward such infidels as have aggressed upon the faithful, or else they occur in some special revelation given to direct the conduct of the faithful in some particular war with their enemies, who, according to the prophet, have first wronged the faithful.* Their infidelity is not the cause of attacking them; it is not that which puts them in the category of enemies, but it is a reason for special severity toward them, since they are not only enemies of faithful men, but also hostile to God himself. Such *enemies* are to be killed mercilessly unless they save themselves by embracing Islam, or contribute to the true faith by a money payment to the prophet and his church.

It must be remembered that we are considering the teaching of the *Koran*, not the *practice* of the Moslem world, or even of Mohammed himself. I believe that the verdict of history is that some, at least, of the wars waged in the lifetime of the prophet were unjust. But he always seems to have *professed* to have a reasonable *casus belli*, and not to have relied upon the mere fact that his adversaries were infidels. The actual practice of the Moslems can count for little in this connection. By the same argument the forcible conversion of northern Europe, and the torturing and burning of heretics, would be proof of the teaching of such conduct by Christ.

I think it must be evident, from what has preceded, that there is in Christendom a widespread misconception as to the ethics of the Koran. The first reason for this is not far to seek. It is simply ignorance, both of the Koran and of Mohammedanism. Another reason, applicable in the case of these who do know a little of the Koran, is that it is treated as a systematic code; and so some single expression is taken, without regard to the circumstances under which it was uttered, — and often without regard even to the immediate context, — as representing the doctrine of the Koran. Such a method of procedure would play havoc with

the religious teaching of most Bibles, and certainly it would grossly misrepresent the New Testament. The third and last reason to which I shall refer is the confusion of the practice of Mohammedan peoples with the teaching of the Mohammedan Bible. (Certainly we should be sorry to have the teaching of Jesus determined in this manner.) The most frequent and disastrous form which this error takes is that of assuming that customs which have their origin in ethics or local peculiarities are the results of religion. Instances of this we shall have occasion to consider further on.

With all that can be said for Islam, even a prohibitionist would doubtless admit that, on the whole, it is inferior to Christianity as we know it. And in view of this fact we cannot but ask what justification there was for its existence, and how it came to be the power that it was and is. To answer this question it will be necessary to make a little more elaborate comparison than we have so far made between Islam, Judaism, and Christianity. When we have made this examination, and considered the condition of Arabia and the neighboring lands at the time of the birth of Islam, I think we shall find a very satisfactory *raison d'être* for Mohammedanism; and having come to appreciate the justification for its existence, we shall be the better prepared to point out its fundamental error, and thus to form a just estimate of its ethical value.

The catholic spirit of the Koran, in which salvation is for all who accept God and are upright in their dealings, *whether Moslems or not*,* is in marked contrast with the particularism of the Old Testament. And the Koran is also the more humane of the two; for even those who would represent it as bidding the faithful war upon infidels, would have to admit that to give the heathen an invitation to repent before attacking them, and to accept their submission and tribute, is more merciful than to attack them without endeavoring to convert them, and, giving no quarter, to put the last woman and child to death *after* the victory is won, which is the method of procedure advocated in the Old Testament.

But granting the ethical superiority of the Koran to the Old Testament in these particulars, it seems strange, in view of the superiority of Christianity to Islam, that the religion of Mohammed should have met with the success it did in supplanting the religion of Christ. The problem seems more difficult than it is, because of the shifting content of what goes by the name of Christianity. The Christianity of the nineteenth century is a very different thing from the Christianity of the sixth century, and neither of them is quite in accord with the New Testament.

This last-mentioned fact is one that is highly suggestive for us

* *Vid.* Koran v. 73.

in the present inquiry; for it is far too often assumed that the condition of affairs that exists in a given country, at a given time, is necessarily the result of the religion then and there professed. That many things attributed to *religion* should rather be attributed to *ethnic* influence, is shown by such facts as the extensive use of judicial torture by Christian Europe late in the Middle Ages, and even more recently, whereas little use was made of it by the Moslems. Of course the respective merits of Islam and Christianity have nothing to do with the matter, the important thing being that Christian Europe was the heir of Greece and Rome, and in the Roman courts torture was an established institution, while Moslem Asia and Africa took their civilization more largely from the Semites and the Indu-Iranians.

Another instance of the vicious use of this *Post-hoc-ergo-propter-hoc* argument is found in the assertions made as to the condition of women in the Occident and in the Orient. It is well-nigh universally assumed throughout Christendom that the greater dignity and independence of women throughout Christian lands, as compared with her condition in the East, is the result of the superiority of Christianity over Islam and other religions.

It may seem bold to say that religion plays but a minor part in producing this result, yet I feel called upon to make the assertion. One feature of Islam does have its influence here, putting the Moslem women at a disadvantage as compared with her Christian sister; and that is the non-progressive character of the religion, the fact that the Koran professes to be a final revelation, the ultimate rule of human conduct. But I am confident that a careful consideration of the elements entering into the problem must convince one that religion is but a secondary factor. The Romans and Greeks were monogamous before the advent of Christianity, and certainly the Roman matron was no mere doll. But the Germanic peoples had no need of the example of Rome to inspire them with a high regard for the dignity of woman. According to the historians the position of the pre-Christian Teutonic woman was a highly honorable one.

In view of these facts, it would have been strange if the European woman had fared less well than she has, *with* or *without* Christianity. On the other hand, the *Christian* women of the *East* are still largely household ornaments or drudges. Considering these facts and that the Christian scriptures themselves insist upon the subordination of woman to man, it seems absurd to contend that woman's elevation comes from Christianity and her degradation from Islam.

To judge a thing by its results is certainly a good way of ascertaining its value, but still we must beware of the undying fallacy, *Post hoc, ergo propter hoc*.

For my part, I believe that had Christianity never been sup-
planted in what is now the Moslem Orient, and had it never
found its way to Rome, but, instead, had Mohammedanism taken
its place as the religion of the Roman empire, yet, as the heir
of the Græco-Roman culture and of the Germanic life and
vigor, that which is to-day Christendom, despite its hypothetical
Mohammedanism, would, in many respects, have a higher civili-
zation than the Orient. I certainly do not think there would be
such a difference as exists to-day, but I believe the difference
would still be in our favor. The difference between Moslem
Spain and Christian France during the Middle Ages, suggests that
Christianity is not the only important factor in our civilization.

Another gratuitous assumption made in comparing the two
religions is, that Islam is inferior to Christianity in that the latter
is peculiarly hostile to human slavery. We should face the fact
that the Old Testament allows and regulates slavery very much
as the Koran does, and the New Testament does not forbid it.
Further than this, it has taken over eighteen hundred years to
rid Christendom of human slavery, — indeed, it has not done
with it yet, — and within the present century it has been defended
from the Bible. Whether rightly or wrongly, is not for us to
decide here, the important point being that the matter is so far
from definitely settled by the Christian scriptures, that, while
modern Christians have taken issue with each other on the sub-
ject, the early church took slavery for granted. In the words of
Schaff: * “The church exerted her great moral power, not so
much toward the *abolition* of slavery, as the amelioration and
removal of the evils connected with it. Many provincial synods
dealt with the subject, at least incidentally. The legal right of
holding slaves was *never* called in question, and slaveholders were
in good and regular standing. Even convents held slaves.”
Pope Gregory the Great, one of the most humane popes, “pre-
sented bondservants from his own estate to convents, and exerted
all his influence to recover a fugitive slave of his brother. A
reform synod of Pavia, over which Pope Benedict VIII., one of
the forerunners of Wildebrand, presided (A. D. 1018), enacted
that *sons and daughters of clergymen, whether from free women
or slaves, whether from legal wives or concubines, are the prop-
erty of the church, and should NEVER be emancipated.*”

Augustin held that slavery would “finally be abolished when
all iniquity should disappear and God shall be all in all.” Chry-
sostom said about the same thing, deriving from the sin of
Adam a threefold servitude and threefold tyranny — that of
husband over wife, master over slave, and state over subjects.
Thomas Aquinas saw in slavery “only a scourge inflicted on

* “History of the Christian Church,” vol. iv., p. 336.

humanity by the sin of the first man." "None of these great men seem to have had an idea that slavery would ever disappear from earth except with sin itself.* If a slave were ordained without his master's consent, he could be reclaimed by his master.† "If a freeman works on Sunday, *he loses his freedom* or pays sixty solidi."‡

What has preceded will serve to show the necessity for caution when we use so indefinite a word as "Christianity," and to prepare us to understand how Islam so largely supplanted Christianity in the East. Briefly stated, the causes of Islam's wonderful success amount to this: that where the first and greatest successes were made Christianity did not exist; there was great need for an ethical-religious reformation, and much that went by the name of Christianity was inferior to Islam.

Arabia was pagan, and the Christianity and Judaism that bordered it were not of a type that could be expected to gain many converts. Judaism was too particularistic and Christianity too corrupt.

For one thing, it was an age of controversy, and thus it happened that various theological dogmas, which in themselves had little or nothing to do with religion of any sort, came to be looked upon as the essential truths of Christianity, simply because they were the rallying cries of the hostile sects.

The character of the Christianity which Islam supplanted may be judged of by the picture of sectarian strife given in the thirty-seventh and forty-seventh chapters of "Gibbon's Decline and Fall of the Roman Empire." The bigotry and inhumanity displayed by the different wings of the Christian church would disgrace a modern Fiji Islander. And this non-ethical kind of Christianity was not confined to the barbarians from the North; the native-born Christians of Syria and Egypt were hardly less violent. Excited by bigotry and the lust for power, the ecclesiastics forgot the teachings of Jesus in their zeal for the success of their own branch of the church; while with the ignorant multitude whom the church was too busily engaged in controversy to instruct, Christianity tended to become an idolatrous worship connected with certain ceremonial performances and the sturdy maintenance of certain quite incomprehensible dogmas.

The tumult and violence of the fifth century continued in the sixth and seventh; and instead of being a minister of peace, the Christian church was itself the caldron in which the disorders of the time were brewed.

The picture of the bishops of Alexandria wading through

* "Schaff's History," vol. iv., p. 335 and note.

† "Schaff's History," vol. iv., p. 337 and note 2.

‡ "Schaff's History," vol. iv., p. 337, *et passim*. This last regulation was made in 693 at the Sixteenth Synod of Toledo.

blood to the arch-episcopal throne,* shows the violence that parodied the name of Christianity in the sixth century; and the conception of the trinity, as composed of God the Father, Jesus Christ, and the Blessed Virgin, — held in some parts of the East, — illustrates the extravagance of the Christian theology of the day, and its tendency toward polytheism.

The association of Christianity with the empire was a source of corruption, and a great disadvantage to its success in the borderlands of the East. The emperor was a sort of archbishop, and, on the other hand, the archbishops had great temporal authority. Those who did not like the empire did not take kindly to Christianity, and, among others, the Arabs were too independent to submit themselves willingly to the hierarchy. Islam of that day was less despotic than seventh-century Christianity.

The situation at the time Mohammed came upon the scene is well expressed in "Finlay's History of Greece" (p. 356):—

A better religion than the paganism of the Arabs was felt to be necessary in Arabia; and at the same time, even the people of Persia, Syria, and Egypt required something more satisfactory to their religious feelings than the disputed doctrines which Magi, Jews, and Christians inculcated as the most important features of their respective religions, merely because they presented the points of greatest dissimilarity.

How was this need to be met? It is the Koran, not Mohammed, that we are primarily studying; but to understand the book we are compelled to look at the life and motives of the author. It seems useless to undertake to determine how far he believed his message to be directly inspired by God, and how far he consciously put forth his own opinion as the divine law. "The early portions of the Qur'an are the genuine rhapsodies of an enthusiast who believed himself inspired, and Mohammed himself points to them in the later Sûrahs as irrefragable proof of the divine origin of his mission. In his later history, however, there are evidences of that tendency to pious fraud which the profession of a prophet necessarily involves. Although commenced in perfect good faith, such a profession must place the enthusiast at last in an embarrassing position, and the very desire to prove the truth of what he himself believes may reduce him to the alternative of resorting to a pious fraud or relinquishing all the results which he had previously attained."† The important point for us in this inquiry is that, "Whether he believed to the full in his divine mission and revelations or not . . . it is certain that he did believe in himself as working for the good of his fellow-countryman,"‡ and, I should add, *of the world*. Mohammed had little

* See Milman's Gibbon, chapter xlvii., section 5, page 278 of vol. iii.

† E. H. Palmer's *Introduction* to the Qur'an, Sacred Books of the East, vol. vi. p. xlv.

‡ Palmer's *Introduction*, p. xlv.

or nothing of what we call education, and he had not seen much of the world, but he was a man of thought and feeling. When he first began to realize the falsity of the idolatrous Arabian religion by which he was surrounded, we do not know; we may feel confident that it was not later than when, at about the age of twenty-five, he made the long journey of his life, with Kadijah's caravan, to the confines of Arabia, and saw something of other religions.

After that he doubtless saw many Jews and some Christians, and deeply felt the superiority of their religions over the idolatry of Arabia, while still he was far from satisfied with the narrow particularism of the Jew or the corrupt, Mariolatrous Christianity with which he came in contact. For some fifteen or twenty years the serious Arab seems to have brooded in silence over the vice and idolatry that cursed his native land before the light began to break. At about the age of forty his first revelation came, and several years elapsed after that before he began his public career of prophecy.

We have seen why Christianity could not have seemed to him the pure religion that he sought. It is a mistake to suppose that Mohammed was merely a *moral* reformer; he was of the same mould as the Hebrew prophets of old, and like them his *religious* feeling was strong. Cultivated by years of self-communion, his religious sense took the direction the cultivated Semite's seems always to take: he was *strongly monotheistic*. He felt that the corrupt, image-worshipping, tritheistic Christians with whom he came in contact were almost as greatly in need of religious reform as his heathen countrymen; and the result proved that he was right. His simple unitarianism was a blessed relief to the distraction of the times. I cannot doubt that Jesus himself would have felt a like impulse to preach a new gospel to the people that bore his name. Indeed, in a certain sense, it seems true that Islam was a rude revival of Christianity — a revival of Christianity that, from its simplicity, appealed to the common people much as the teaching of Jesus himself did when "the common people heard him gladly." For we must remember that, false and imperfect as was Mohammed's idea of the Christian religion, *it was probably as accurate as that of the Christian populace whose land the Moslems overran.*

Mohammed was grandly true to this strict monotheism whatever temptations beset him; he would not buy the adherence of the heathen clans by the least concession of divinity to their favorite idols; and he always insisted that he himself was but a *man*, God was *alone*. But besides being a unitarian of the most pronounced type, and presenting a moral teaching that was a distinct advance on what prevailed, — while, at the same time, it was near enough

akin to the thought, feeling, and custom of the country to be possible of attainment, and so real and useful, not merely ideal,—Mohammed was also a *Catholic*. The *ethics* of the Koran was about the same as that of Judaism,—very slightly in advance,—but the need of a religion distinct from Judaism was the necessity of starting free from the national bias of the Jew. I do not believe that Mohammed's launching out into the great world with his religion was a sudden impulse arising from his great success at home; it was involved in his fundamental conception of the *UNIVERSALITY of the religion of the one God* he was called to proclaim.

While far more ignorant of the great world outside his home than many of the Jewish prophets, he kept that world in mind in a grandly broad way that made him a greater man than they. There is something wonderfully pathetic in the picture of this unlettered Arab struggling for forty years with his great thoughts of religious and moral reform, and at last, with the dazzling courage of inspiration and ignorance, forming a code for the *world* from the fragments of ethical light that had come to him from Judaism and Christianity, the whole endowed with unity and power by his sublime conception of the unity of God and the universality of his care for mankind! That the rules of conduct his magnificent effrontery prepared for all men and all time, should be inadequate and unsuitable for a higher state of society than that which he knew, is not strange; but we can hardly blame this unlettered Arab of the simple life for undertaking to frame a general code, when, centuries afterward, in the full light of the highest religions, a European philosopher undertakes the same absurd plan of prescribing for human society a complete and permanent regulation of life! If philosophers can honor Comte, surely religionists may admire Mohammed and his Koran!

In what has preceded, I have striven, not only to give a fair idea of the *absolute* value of the ethical precepts of the Koran, but also to bring out the circumstances under which they were put forth, and thus to show their *relative* value. I trust that it has become evident that the criticisms commonly passed upon it are for the most part unfounded, and that, while it is not perfectly consistent with itself, its general spirit is a highly moral one—a spirit of justice, mercy, and catholicity—and admirably adapted to elevate the lives of those for whom it was primarily intended. So far we have chiefly considered its good points; we must now turn our attention to the darker side.

The Koran is greatly inferior to the Bible of Christendom and to most other religious books in the extent to which it is polemical and controversial. Islam had to fight for its life from the first, and far too many of the pages of the Koran are marred by

attacks on and abuse of individual men, parties, and tribes. In one place we read that Abu Saheb and his wife shall broil in hell,* and I am sorry to say that, in the tradition that explains this passage, the guilt of the lady seems to be nothing else than being the wife of a man who had given Mohammed just cause for offence. It is of course possible that, if the whole truth were known, we should find that both woman and man were very wicked; but in the absence of such information, we are constrained to fear that the author of the Koran allowed his personal feelings to bias his judgment, and to creep into the sacred volume in the guise of divine revelation. (On the *other* hand, we must remember that, when we examine the Koran carefully, and find that many of the revelations are clearly to be referred to a particular occasion, were *not intended* to be of general application, and are satisfactorily explained by the circumstances which brought them forth, we have the satisfaction of learning that those which *were* intended to be general in their application constitute a body that makes the Koran much higher as an ethical guide than it at first glance appears to be. It should perhaps be noted here that, although the Koran teaches that all that it contains is inspired, it does not teach that all is of like permanent value. The fact that Moslems of a later day treat all texts as of equal *scope* and value, proves no more than a similar misuse of New Testament texts.)

There is another particular in which the Koran stands in marked inferiority to the Hebrew Bible, and that is its chronological anticlimax in ethics. As the books are now arranged, this does not appear; but as it was written, I think we must admit a decadence. It was begun when its author was in his prime (about forty), and cultured by such opportunities as an Arab merchant noble might have. As it was continued, his hard and busy life constrained him in some measure, and he became less magnanimous. His inherited preconception for the *Lextalionis* (which he early announced as the law of justice, although recommending that mercy be preferred to justice) doubtless had its influence in making him less gentle as he grew older; and when we consider his real reverence for the teachings of the Jewish and Christian religions, it seems not improbable that his growing intercourse with Jews, who in their ideas were more cruel and intolerant than the Christians, had its influence in debasing his thought. But most of all, the fact that he was prince as well as prophet, had a deleterious effect upon his teaching, for the exigencies of state might demand what the *man* would be loth to do.

Another defect of the Koran is one that it shares with many if not most religious books — an undue *other-worldliness*. It is not

* Sûrah cxi.

very prominent in the Koran, but it exists. Among other characteristics of the wicked, caring for this world is put; and so indifference to this world and love of the next are among the virtues of those who are to be saved. If this was really meant, it is unethical.

But the most serious evil connected with the Koran, considered as an ethical guide, is that which is inherent in any system which attempts to lay down *permanent* rules of conduct of a *definite* and *specific* character. The very precepts which were most useful in purifying and ennobling life in Arabia in the seventh century, may become clogs upon spiritual progress when, in consequence of the divine sanction, they are regarded as eternal canons, and maintained as the highest rule of conduct for Europe in the nineteenth century. We may believe that it was a good thing to regulate the licentiousness of the Arab of the seventh century, by ordaining that he should not have more than four wives, and should confine himself to the women of his own household. And at that time and place it was a good thing to insist that a woman had some rights which a man was bound to respect, and that he should not divorce and take back a wife at pleasure as often as he liked, and to regulate divorce by a few simple rules, providing for the maintenance of divorcees. But it is an evil that in the nineteenth century men should believe that the having four wives is a divine institution, or that God is pleased by such loose divorce laws as were sufficient to improve the domestic life of the seventh century. It has been well said that the preservation by religion of a custom which, in the natural development of society, has been outgrown, gives rise to immorality. The teaching that the kingdom of God is *within* makes Christianity a *spiritual* and also an *elastic* religion, which is vastly superior to the wooden ethics of the Koran. The doctrine of the Holy Spirit makes Christianity a religion of *progress*, and it is in this, not in its definite precepts, that it is immeasurably superior to Islam.

In recapitulation it may be said that, in view of the irreligiousness of the Arabs and the hardness of their hearts, an ethical code higher than the Koran would have failed to effect a practical moral reformation. The positive provisions of the Koran are good, and, as a whole, its ethical standard is high; but *by regulating* it has *preserved* certain undesirable institutions that might otherwise have passed away in the course of human progress, and in professing to be a final revelation it has a tendency to produce moral stagnation.

If the foregoing exposition of the origin and true nature of Islam be correct, it follows, I think, that neither Ibn Ishak nor Dr. Hughes is entirely right in his view. Those who have

learned, from the life and teaching of Jesus, that religion consists in *love* to God and man, and that "the *letter* killeth, but the *spirit* giveth life," will never turn to Mohammed to get seventh-century rules for nineteenth-century conduct. And on the other hand, we may be sure that when men have learned from Mohammed the truth that all religious teachers — even the best and highest — are *human*, and there is but *one God*, who governs all that is, and is alike the God of the east and the west, the north and the south, the Jew and the Arab, they will not forsake this simple and catholic faith to accept as divine truth the literature of the Jews and a mystical and metaphysical doctrine of the triune personality of the Godhead.

If by Christianity is meant the *dogmas* of the church, Islam will show itself in the future, as it has shown itself in the past, better fitted than Christianity to convert the heathen. But if by Christianity is meant the *gospel of love*, — the *spirit* of Jesus rather than the *letter* of the Bible, — then will it be found true that Islam prepares the way for Christianity!

PARISIAN FASHIONABLE FOLLY VERSUS AMERICAN COMMON SENSE.

BY B. O. FLOWER.



Photographed at the Ritz Studio, Boston.

HATTIE C. FLOWER in sleeveless Grecian robe, worn over
house costume.

THE systematic crusade for the introduction of a rational dress for woman, which is being carried on under the auspices of the Dress Committee of the National Council of Women, is a part of a far greater conflict which the best thought of our age has made possible, and which marks the last quarter of the nineteenth century as the dawning time of woman's era. The contemptuous sneers of conventionalism, the bitter opposition of

ancient thought which has antagonized every effort of women who rebelled against having health destroyed, life shortened, and the unborn cursed at the senseless decrees of capricious and inartistic fashion, have also opposed every step taken by woman toward a broader life and a more wholesome freedom. And just here it may be interesting to notice the points of difference between the old and the new conceptions of woman's sphere and woman's rights. For he is a shallow thinker indeed who fails to see that the conflict of woman is one of the most important battles which the modern progressive spirit is waging for justice and that broader freedom which makes for true civilization. During the age of chivalry, and for many succeeding generations, the position of woman was that of a drudge or a pet. She either was subject to her lord and master in all things, or, being held by ties other than those of law, she enjoyed a degree of independence unknown to the wife; but this position was fatal to her moral nature. I do not mean to imply that husbands were brutes, or that women were slaves in the sense that they were slaves at an earlier period in man's history. In many cases they were happy; as, for example, the women in the family of Sir Thomas More. But the position of woman as a class was



Photographed at the Ritz Studio, Boston.

MISS LAURA LEE in street costume.
Modified Syrian.



Photographed at the Ritz Studio, Boston.

HATTIE C. FLOWER. Bicycle costume. Side view.

that of utter dependence on man. Practically, there were but three gates open to her; and yet her slavery was of the most hopeless kind, because man assumed to be her champion and protector. He cajoled her in song and story, and, to a certain extent, brought her under his will by unconscious suggestion. In a word, she came to take ideas from him, to be the echo of his thought, to abhor what he termed unwomanly. Then, again, and perhaps still more fatal to a mind so long trained to be the vassal of another, stood the authority of religion. The inspiration of the Bible was unquestioned in conventional parlance, however much it was disregarded in actual life. The great majority gave unquali-

fied assent to the doctrine of verbal infallibility; and on the subject of woman and her sphere, Paul, reflecting the dominant Greek thought of his time, had spoken in no uncertain terms. Thus conservatism, custom, and religion frowned on woman's freedom, and contested every step taken toward a larger life. The authority of religion, labored argument, and ridicule were thrown before her pathway.

At length the hour came when she began to think more deeply upon her condition, and what it meant to self and to posterity. Great, vague longings filled her soul. It may have been more the result of her fine intuition than through process of pure reasoning, but at length she came to feel that she must have some other pathway to tread than those then open to her. The convent was repulsive to young life. Wifehood, in many instances of which she was cognizant, represented a condition of moral degradation protected by law. This was to her fine, intuitive nature only little less revolting than the other alternative. She felt that her condition demanded broader freedom, that she might give the world a nobler race of men and women. She was living in a growing world, and she caught the spirit of the new day. The spread of knowledge, the changes of revolutions, and the progress of civilization aided her. She demanded higher education; and in spite of the savage opposition which declared that it would destroy her health and tend to destroy public morals, she succeeded. She demanded positions



Photo. by Elmer Chickering, Boston.
MISS CHRISTINE BROWN.
Bicycle costume. Side view.



Photographed by Elmer Chickering, Boston.

MISS CHRISTINE BROWN.
Bicycle costume. Front view.

as teachers. She fought and won the battle for admission to medical and law schools, and she turned her eyes in other directions. At every step she met opposition, but at every gate she won admittance. Even marvellous as it might seem, the door of the pulpit opened before her.

With the broadening horizon of life came the agitation for a rational dress. As long as woman was a toy and the child of man's caprice, she accepted the dictates of fashion as she accepted the praise or blame of her lord. When, however, she became something of an independent thinker, it occurred to her that, instead of being the slave of the cupidity and caprice of man, and willingly lending herself to a bondage which flagrantly disregarded art, comfort, health, and even life, and which entailed a curse upon the unborn, it was her duty to be true to common sense, even though it aroused anew the scorn of conventionalism. This led to the great struggle for independence when the bloomer came in vogue, — a garment ill chosen, but at the time when intro-

duced it is doubtful if any radical change in costume would have been more readily tolerated. The seeming defeat of the early movement was simply a repetition of the story of human progress. Before Jesus came the Voice crying in the wilderness; before Luther, John Huss was slain; before the rise of Protestantism in England, Cranmer and Latimer

fell. The agitation created by the magnificent protest of American womanhood against the degrading slavery to fashion educated the best brains among the children of that day. The succeeding years of fashionable folly only proved to thoughtful woman the greater necessity of demanding a freedom in dress commensurate with the freedom she had wrested for herself in other directions. She came more and more to see that as long as she remained the willing slave of fashion, she would be at a disadvantage in every vocation in life, and what was more, until she had vindicated her moral courage in regard to a problem which vitally affected her health and that of the unborn, she could not demand the supreme right of wife and mother which the dominant sex had denied her through the ages. Thus, again, the question of a rational dress has come to the front at the very moment when the fashion combines have decreed the return of the disgusting hoop-skirt which deformed women in the '60's.

The present crusade for rational dress is led by Lady Harberton in England, and the Dress Committee of the National Council of Women in America. In behalf of this new crusade such leading thinkers and noble women as Mrs. May Wright Sewell, president of the National Council of Women, Mrs. Rachel Foster Avery, secretary of the National Council, Mrs. Frances E. Russell, Mrs. Annie Jenness Miller, Mrs. Frances M. Steele, Mrs. Frank Stuart Parker, Octavia Bates, and scores of other prominent Americans have enlisted;



Photographed by Elmer Chickering, Boston.

MISS LAURA LEE in her ideal costume (without sash).

while in almost every city and town names have been sent in to the Dress Committee carrying pledges of thoughtful women who are ready to adopt a more rational dress than that presented by fashion.

The dress being worn by Mrs. Rachel Foster Avery * of



Photographed by Elmer Chickering, Boston.
MISS LAURA LEE in her ideal costume.

Philadelphia is known as the modified Syrian, and much resembles Miss Lee's *street* costume given in this paper. This is substantially the dress advocated by Lady Harberton in England, and Mrs. Frances E. Russell, chairman of the Dress Committee of the National Council of Women in America.

Many ladies have during the past year or two worn gymnasium suits and Syrian costumes during

* A photograph of Mrs. Avery in her Syrian costume appears in the American edition of the *Review of Reviews* for April. The same issue contains an admirable sketch of Mrs. Annie Jenness Miller in her American costume, which is a short skirt reaching slightly below the knee, with leggings of the same material as skirt. It is an excellent costume for those preferring skirts to trousers. Mr. Shaw also gives excellent pictures of Lillian Wright Dean of Indianapolis, and of Mrs. Bertha Morris Smith in the costume which she wore at the Denver meeting of the W. C. T. U. These dresses are modifications of the American costume, and are attractive, although many ladies, who have tried both short skirts and the Syrian trousers, greatly prefer the latter, as they claim that with the skirt there is an uncomfortable feeling in sitting lest the skirt should work up, while with the Syrian trousers this is not present. Besides, for many women, there is a principle involved. They regard the skirt as a badge of servitude, as unfitted for active life, especially for street wear, and in business and professional life. They do not believe in a compromise which may degenerate into the adoption of the old dress. The war is on for a healthful freedom and a higher morality, and in the battle they are not in favor of compromise.

the morning hours in their homes. In this paper I give photogravures of some rational dresses now being worn by some ladies in Boston.* Miss Lee, who is a well-known young artist in this city, has worn her *morning* costume in her studio and at home for three years. During the past winter she wore the Syrian costume on the street under a cloak which came to the shoe-tops. The *bicycle* and *street* costume of Mrs. Flower is used whenever she bicycles and also at times upon the street.

It is believed that rational dress clubs will shortly be formed in the various cities and towns of the land, and that in this contest common sense and progress will triumph over health-destroying and inartistic fashion, which the caprice and cupidity of Paris has been in the habit of forcing upon America. The time has come for true Americans to assert their



Photographed at the Ritz Studio, Boston.

MISS CHRISTINE BROWN in street costume.

* The costumes of Miss Laura Lee were designed by herself. She has so accustomed herself to them, and regards them as so immensely superior to the old dress, that she is making all her new clothes after these models. The ideal costume is her favorite, as conforming to the requirements of health and comfort, and being less cumbersome than the Syrian, and also dressy. The house, street, and bicycle costumes of Miss Brown and Mrs. Flower are much enjoyed, being perfectly comfortable, and in a large degree filling the requirements for a rational dress.

Mrs. Flower's house or morning costumes are very similar to Miss Christine Brown's street costume, and are so arranged that she can remove the sash and don a sleeveless Grecian robe in less than a minute should occasion require. The Grecian also makes a graceful evening dress for home.

independence. The superb courage and contempt for the folly, extravagance, and waste of Europe which characterized our republic in her early days must be revived.

True, we cannot expect that the element of our society which is afflicted with Anglomania — the idle rich or the unthinking devotees of frivolity — will exhibit any of the

sturdy moral vigor or common sense which made the infant republic the wonder and glory of the world; but when did this class favor or in any way aid any progressive step taken during our nation's magnificent history? They are, through their selfishness and intellectual inanity, incapable of appreciating the higher qualities of manhood and womanhood, and glory in aping the corrupt dilettanteism of the old world. But to thoughtful American women, who glory



Photographed by Elmer Chickering, Boston.

MRS. HATTIE C. FLOWER in sleeveless Grecian robe.

This gives front view of Mrs. Flower's Grecian robe. It is sleeveless, and may be slipped over house costume and adjusted in less than a minute. It only requires fastening on one side of shoulder. The house costume is similar to Miss Brown's street costume.

in the great Republic, and who are proud of the name American, this movement will appeal with special force. Between the question whether they will continue to be camp followers in the wake of Parisian society or leaders in a movement which appeals to common sense and is in alignment with progress and sturdy morality, I do not believe they will falter. The present movement is of supreme importance to woman in her progress toward a juster estate and a more wholesome freedom. Moreover, the women who are interested in this great reform are in no sense faddists. They are thoughtful and far-visioned. They see the wider bearing and deeper significance of the movement. They know that victory along this line must be accomplished before still grander conquests can be won. Therefore, with them, it is largely a religion. They expect more or less of the ridicule and some of the opposition which has sought to prevent every step taken by women in the magnificent progressive career of recent decades. They expect many women, who are merely echoes of echoes, and others who are the unthinking slaves of conventionalism or the willing bondmaids of fashion, to cry out against the innovation. It will only be a continuation of the protest made by these classes against the higher education for woman and the admission of woman to the medical profession, the pulpit, press, and bar.



Photographed by Elmer Chickering, Boston.

MISS LAURA LEE.
Morning or studio costume.

*Time of Henry III.**Time of Louis XV.*

1806.



1883

PREVAILING PARIS FASHIONS AT VARIOUS PERIODS.

It seems to me that to the high-minded, clear-brained, and independent spirited American woman there would be something inexpressibly humiliating in her bondage to the fetich of fashion, which during the past thirty years has decreed all kinds of grotesque styles, many of them absurd, and all inartistic.

In the early '60's woman, regaled in fashionable attire, filled the sidewalk, a vast moving something, without grace, symmetry, or beauty. In the early '70's she masqueraded in the Grecian bend. In the later '70's she was compelled to wear the tie-backs, which hampered every step and rendered free locomotion absolutely impossible. In '86 she wore the pull-backs, and in '91 and '92 the street-cleaners. A few years ago her sleeves were so tight that circulation was seriously retarded; now the sleeves are about twice as large round as her corset-bound waist.

One thing is noticeable as we trace the vagaries of fashion through the past thirty years: Every principle of art and beauty has been systematically outraged; the requirements of health have been persistently ignored; often the very life of the mother and her unborn babe has been jeopardized by the absurd caprice of the Parisian fashion-maker. Moreover, styles which have yielded comfort, and conformed to reason and common sense, have been conspicuous by their absence



Photographed at the Ritz Studio, Boston.

MISS LAURA LEE in street costume.

This costume is made of light gray serge. The leggins are of same color.



Mrs. W. D. McCrackan in Turkish costume.

This costume was worn by Mrs. McCrackan at a ball given by the Governor of Algiers.

in magazines devoted to French styles.

For generations the woman of fashion has been a slave to the cupidity of the shrewd and unscrupulous, and the caprice of the shallow and frivolous.

Now the common sense of the leading women in the National Council is displayed in the brave stand taken for freedom. It is an appropriate occasion. We are approaching the meridian of the century of Columbus. We are this year celebrating the discovery of the New World. And now, for the first time in the world's history, woman is accorded the right of demonstrating her

marvellous achievements and attainments in the manifold fields of science, literature, art, and utility. This is an epoch-marking year for women, and American women are in the van. How appropriate is the time for casting aside the bondage of fashion and adopting such attire as common sense and the individual judgment may suggest. For shopping and street wear, as well as for the bicycle, the Syrian costume is desirable. For morning wear the Syrian or modified gymnasium costumes are eminently suitable. For evening wear, what is more graceful or appropriate than a Grecian robe? But it is not the purpose of the friends of dress reform to lay down any hard and fast lines as to special styles. They demand *freedom in dress* in the name of health, comfort, and common sense.

There is at the present time wonderful activity in the brain of the world. It is doubtful if since the Renaissance the thought waves of civilization have been so profoundly agitated as to-day. On every hand is unrest, on every side a reaching outward and upward. The heart hunger of the present is at once the most profoundly pathetic and tremendously inspiring sign of our times. Moreover, men and women everywhere are adjusting anew their mental vision; and what is very significant, woman is recognized in the very van of the new civilization. The splendid victories won in her conflict for a broader life are already bearing rich fruits. The age of woman is dawning, but not until she is free from the fetters of conventionalism and fashion will she rise to the dignity of her true estate. Freedom along these lines must precede a proper recognition of the sanctity of wifehood and that high reverence for motherhood which will mark the next decisive step in humanity's advance. As long as woman sacrifices her health,



Photographed at the Ritz Studio, Boston.

HATTIE C. FLOWER.

Bicycle costume. Front view



Photographed by Elmer Chickering, Boston.

HATTIE C. FLOWER.
Sleeveless Grecian robe. Back view.

and recklessly curses the unborn by a slavish worship of fashion, she cannot demand and receive that recognition of her sacred rights which she must demand before we have a well-born race welcomed into the world amid pure and loving environment. I repeat, the question of freedom in dress is of far greater significance than appears on the surface. It is a part of one of the most momentous issues which society has yet to confront — a question which must be settled before the highest morality will prevail.

Of the ultimate outcome of the present movement I have no doubt, if those women who appreciate its importance will be true to their convictions, and evince that moral courage which has been re-

quired by leaders and pioneers in every progressive and reformatory step taken by humanity during her long, halting march from savagery toward an ideal civilization.

BOOKS OF THE DAY.

THE PATHWAY OF THE SPIRIT, AND OTHER WORKS, BY DR. J. H. DEWEY.*

It is impossible to place before the reader in condensed form the scientific, spiritual truth systematically revealed by Dr. Dewey.

The following thoughts embrace to a degree the substance embodied in his books. Highly advanced students of to-day know that man, the highest expression of God's thought, and all the various natural phenomena of the universe, are subject to omnipresent, omnipotent, and undeviating law, hence the perfect cosmos, and also the inborn desire of man for harmony. The material world and all the lower forms of organic life are swayed by laws less high than those to which the human being is amenable. Since man has been evolved from that which is beneath him, and since, as Dr. Dewey quotes, his "Spirit sleeps in the mineral, breathes in the vegetable, dreams in the animal, and comes to consciousness in man," he has still within his organism earthly tendencies to be eliminated ere he can attain the exalted stature yet to be achieved.

Through aeons of ceaseless struggle, oft bathed in blood and tears, man has mastered and survived past natural environment until the height is scaled, where the sunlight of understanding floods brain and heart, and he stands revealed, a soul, hungering for peace and cognizant at last that this little earth is not his final goal. As the soul now pauses in this upward journey of unfoldment, he sees he has reached a milestone that marks for him a critical turning point. Far up through the vista of futurity is visible the pathway of the spirit, and the inner voice urges him to mount higher, ever higher. This call is to many a mournful and unheeded strain, but to others a clarion ring, echoing with promises of deeper and fuller joy.

To the latter spirits these books will strongly appeal. The author demonstrates that the spiritual pathway can only be ascended with a competent guide, and that guide must be each individual's own growing spirit. To ascertain the powers of this leader, pride must be set aside, and the searchlight of truth flashed full upon the interior self, and, when thus laid bare, dissected, and earnestly studied through a purely analytical process. Man must learn to know himself, and the potency and potentiality of his endowed, inherent, transcendent

* "The Way, the Truth, and the Life." By J. H. Dewey, M. D. Cloth; pp. 306. Published by Frank F. Lovell & Co., New York.

"The Pathway of the Spirit." By J. H. Dewey, M. D. Cloth; pp. 304.

"The Open Door." By J. H. Dewey, M. D. Paper; pp. 151; price, 30 cents.

"The Dawning Day." By J. H. Dewey, M. D. Paper; pp. 80; price, 30 cents. Published by E. L. C. Dewey, New York.

attributes, which pursuit Socrates affirms to be the end of wisdom. It is a recognized fact to the deepest thinkers that man as a soul is of double nature — that within him are dual, combative, contending material and spiritual forces. Like the nebulae whirling through space in travail, that new worlds may be born, so now at this period of evolution the battle fiercely rages between the etherealized and earthly energies in man, between the two minds of his double self, that *he may be born anew*. The mighty centrifugal force of our mortal, material mind would compel our worship of this dream world of effect, which like a bubble is doomed to vanish in air, concentrating every effort to draw us away from the true centre.

But that mightier centripetal magnet, our spiritual mind, so newly sensed and so weak, will yet gain in strength and power to open our eyes to the central, real world of cause, when each soul shall swing in its appointed orbit in rhythmic accord with the heavenly musical spheres.

Out of this hourly, and often to man, unconscious warfare arises all so-called evil, sin, and disease, "growing pains," and seemingly sent afflictions, the origin of which man, until now, has sought ages in vain to discover.

Like John the Baptist of old, Dr. Dewey comes heralding the new kingdom of God, to be on earth when man, by self-examination and self-culture, will learn the means of escape from the above ever-menacing fetters that have so long retarded his spiritual awakening.

The author positively asserts that: —

Man, as a son of God and brother of Christ, is through this higher evolution to be enthroned in power over all earthly conditions, and the absolute master of the world.

We believe such supremacy to be attainable, and among various methods the one advanced by the author impresses us as being more thoroughly rational than any yet given to mankind. The writer declares to this effect: that if each individual fashions his own life through exalted purity and goodness, in likeness of the pattern designed and woven by the Master into his own God-like personality, he will forthwith find in his hands the key to the new kingdom.

He further states: —

Our appeal is confidently made to the prophetic instinct and spiritual intuition of the reader. Responses from the divine inmost of the soul, the "still, small voice" of the spirit can be fully trusted. No other authority is needed. Let but the sensuous mind and the clamor of tradition be hushed to silence, the voice of God in a living inspiration will be heard in the soul.

The world is in spiritual torpor, bound in the chains of materiality and tradition. It needs awakening to the full recognition of the Christ message, which opens the true and only door to its emancipation and absolute redemption.

Eighteen centuries have fled, and the divine message delivered by our forgotten Jesus has not yet been heeded: that beneficent gospel foretold by the Galilean; namely, the kingdom of God, which he emphasized was to be on earth, and the credentials he avowed, necessary for our admittance.

The author likewise observes, "he also did teach in unmistakable terms that man is the child of the living, infinite God, with corresponding divine possibilities inherent within him;" and "that he did lift up the ideal of a divine and perfect life for man on earth. He did teach by precept and parable, and illustrated by a living example, the law and conditions under which all men may enter into its realization. The salvation he preached was this moral and physical perfection."

All who will study the words uttered by Jesus, and not consent to be blindly led by the blind, will be awakened to the realization that the popular church of to-day cannot give them the key to the new kingdom proclaimed by the Nazarene. It is sad that no orthodox church in Christendom is teaching or following the gospel of Jesus. They have accomplished a quota of good by holding in check savage and undeveloped spirits, through fear of a God of wrath and an eternal, burning hell. But awakened souls, the ages through, have craved finer and more spiritual food.

The church has erred to the extent that she has neglected to perfect earthly character and conditions. She has expended her great organized power in striving to *save* souls from a hereafter, instead of *fitting* them for adaptation to a higher, progressive life; through substituting for the Master's simple, direct instructions, creeds, pomp, and ritualism to such a degree, that should Jesus himself step into many of our churches, he would be bewildered; and far sadder to contemplate, the associate of publicans and sinners would not be received. He certainly would not recognize or sense, in general, that purity, love, unselfishness, mercy, pity, peace, he would naturally expect to find in the hearts of those favored for eighteen hundred years with his precepts. Like a vast parasite, the dogmas of the historic church have sapped the true spiritual essence from the Great Exemplar's teachings.

The foundation stone and immortal principle underlying the Master's ethics is the truth that God is Love. Thus with this all-important and true conception of the great Over Soul, and with Jesus as our leader, we are to "seek the kingdom of God," or in Dr. Dewey's words, "seek the revelation of God's will"; and those who are nearing the former, or solving the latter problem are realizing daily the fulfilment of our dear Emerson's words that "Every proverb, every book, every byword, that belongs to thee for aid or comfort, shall surely come home, through open or winding passages. Every friend, whom not thy fantastic will but the great and tender heart within thee craveth, shall lock thee in his embrace." The quickened, striving soul at last grasps the deep, full purport of these comforting words spoken by Jesus, "Your Heavenly Father knoweth that ye have need of all these things; but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Thus by the comprehension of self, and through perfect knowledge of and adjustment to God's laws, we will cease to live artificial lives, and hence will grow naturally, as when ages ago we

did as plants and a lower order of animal life, "for the same Father that notes the sparrow's fall," will see and supply our *material* as well as our spiritual needs. Like the "lilies of the field" under His loving care, we will expand and develop to perfection.

In this study of the science of being, which transcends all others, and which, according to Dr. Dewey, is "man's earnest study of his relations to the spiritual kingdom," the author demonstrates lucidly, step by step, the process by which we can attain knowledge of God, his attributes, his laws, by divine revealing and direct communion, which is open to every willing, waiting, receptive soul, as it was to Jesus. The At-onement with God which the Master enjoyed we can experience, and likewise can be partakers of the same infinite knowledge and power with which Jesus was blessed; then only will we comprehend the deep significance of the Great Teacher's utterance, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In the sense that the Nazarene was a son of God, so can we all be companions, sons and daughters, of God. We are shown that such divinity and joy is not attained suddenly, but just as rapidly as we subordinate the physical to the spiritual; that is, "use this world as not abusing it." "It is," observes the author, "the absorption in the things of the sensuous life, and the perversion of its functions, or the indulgence of the selfish spirit in them, that constitute 'the lust of the flesh, the lust of the eyes, and the pride of life.'" To overcome temptation and avoid perversion, man needs the guidance of a higher wisdom than his own, and the inspiration of a higher motive than that which springs from the sensuous life of natural man.

"In the performance of duty, and the victory over temptation and the selfish spirit of indulgence, through allegiance to the law of righteousness, man rises to the divinest joy and beatitude of his being; because it lifts him into oneness and fellowship with the Divine."

The author further affirms that "He who would attain full and permanent illumination, however, must make it the *supreme object of life*."

Those who, during certain moments of their lives, have, in an intense and blissful ecstasy, caught a glimpse of the bright home of the soul, feel it to be the one joy of existence to strive to attain permanently, by perfect living, the indescribable rapture that such seasons bring. In practically applying the teachings of Christian Theosophy as systematically set forth by Dr. Dewey, rapid progress no doubt can be made in soul development and growth, as has been, according to the author, demonstrated in his own experience. Previous to his esoteric research this gifted writer was a regular practising physician, and a materialist in his views regarding the philosophy of life. He was led into a deeper study of anthropology, owing to authentic cures made through various methods of mental healing, which came immediately under his notice.

He says: "Being actively engaged in the practice of medicine, these

extraordinary facts of experience, indicating a source of healing power hitherto unrecognized, challenged our careful consideration, and led to a full, practical, and experimental study of the law and principle upon which they were based." He later on observes, "The Theosophy of the Christ, therefore, embraces in its work the healing and perfection of the body, as well as the illumination and perfection of the soul of man as the child of God."

HATTIE C. FLOWER.

CIVILIZATION'S INFERNO.*

It is almost a generation since Herbert Spencer declared that all political questions were fast becoming social ones; but even this far-sighted philosopher did not realize how speedy this progress would be. The merely tentative work of fifteen years ago has given place to a literature founded on minute and careful observation, and coming from thoroughly competent authorities. Massachusetts, the usual pioneer in methods, in its examination into the conditions of working women and girls in Boston, opened the way for other researches of the same nature, and brought gradually the formation of a National Bureau of Labor, under the same wise management that had established that for Massachusetts—Colonel Carroll D. Wright. By degrees a body of experts is forming, trained to scientific methods, and giving a foundation for deductions all unknown to any past generation. Pessimist or optimist, both alike must judge by the records open to all, and determine from them how far civilization has civilized, and what call must still be made on the working energies of every lover of his kind.

It has been questioned how far it is worth while for the untrained worker to give the results of a personal search into conditions; and the devotee of statistics is apt to frown at the mention of a book like General Booth's "In Darkest England," as a mere appeal to the emotions. He questions no less the actual practical utility of Mr. Riis' "How the Other Half Lives," or the pictures of "Civilization's Inferno," the latest record of personal investigation by a man who has always had the courage of his convictions, and whose spirit is as honest as it is gentle and sympathetic. But so long as public feeling rouses only temporarily, and sinks with curious facility into another stage of deadness, so long there must be something more than figures to stir to action. And in spite of the fine scorn at times displayed by professed political economists, too in love with theorems to add love for their kind, books not strictly professional will be written and will be read, often doing a more vital work than that of the experts in these fields.

In Mr. Flower's work we have the union of both figures and facts, presented with impassioned earnestness. From the beginning *THE ARENA* has sought to give, in its handling of social questions, every fact demanded by the scientific observer; and its figures have never been

* "Civilization's Inferno; or, Studies in the Social Cellar." By B. O. Flower. 12mo; pp. 237; price, \$1. The Arena Publishing Company, Boston.

questioned, though its deductions from them have been at times scouted. But from every quarter, with the steadily deepening interest in social economics, comes testimony of a like nature with that within these pages, the text of which might be the fact quoted as given by Mr. Riis: that over a tenth of all who die in New York are buried in the potter's field; while in the twelve months ending with Sept. 1, 1892, twenty-nine thousand seven hundred and twenty warrants for eviction were served in that city. The census of tenement houses from the Board of Health showed a district more crowded than that of any other great city on the face of the earth; and the investigation of the sweating system, begun in Boston, carried on also in New York, and just ended for Chicago, demonstrates a state of things which the title of the book can barely embody. In Chicago one of her most earnest as well as most brilliant ministers, who had believed the horrors of the sweating system grossly exaggerated by the papers, chose to look for himself, and reported presently, in a sermon before his congregation, that the evil was much greater than it had been said to be. The rich were in equal danger of contamination with the poor. "Even the hundred-dollar suit of clothes," he said, "is put together in the house of a man who works eighteen hours a day, and is made amid the stench and filth surrounding the maker of fifty-cent jeans;" and he goes on to give the same details found here, protesting, with an eagerness born of the same knowledge, against the right to a moment's further existence of such plague spots in civilization.

It is because in every large city, and in less degree in large towns also, much the same conditions are found, that moments of despair come to those whose eyes have seen, and who know that while evolution will work, that it may also be hindered by the blindness of men. For seven chapters of Mr. Flower's book, one passes from one phase of human wretchedness to another; from life in the average slum to the cheap lodging houses, and other sources of social infection. The chapter on "Society's Exiles" shows the slum as the hot-bed of moral and physical degradation; and in "Two Hours in the Social Cellar," there are scenes as vividly portrayed as anything that Mr. Riis has given us, and with even more impassioned earnestness, culminating in one on "The Froth and the Dregs," in which two representative books are made to yield their testimony to the hideous contrasts in modern life — General Booth's "In Darkest England," and Mr. Ward McAllister's "Society as I Have Found It." A sensational Sunday paper in New York has lately chosen to print this chapter, with Mr. McAllister's peevish, and on the whole, foolish comment upon it, and the verdict of a popular theatrical critic upon both. Naturally, the latter has small relish for earnestness, and believes misery an inevitable factor of any civilization, while Mr. McAllister denounces its presentation, and considers amusement the prime necessity of a day too much given to gloom.

Neither of these gentlemen has read the book aright; for while it is in its very nature a dark picture of what is, it glows with faith in a

future in which human love will be stronger than human greed. The religion of the future is to him the saving of men here and now. "Then again," he writes in one of his most forcible passages, "the ideals of men are broadening. The conception of God is changing. . . . Creeds are falling away, and deeds are coming to take their place. The religion of the morrow will emphasize life rather than dogma. Its mission will be to seek and to save, because love will be the all-mastering passion of those who have felt the higher civilization pulsing through their veins. And this breadth of thought will enable gigantic reforms along palliative lines to be carried on, as well as radical fundamental changes, which, in the nature of things, will require more time.

"I believe," he writes elsewhere, "despite the sneers of self-satisfied conservatism, that the heart hunger of the age for a higher, broader, and purer life is a prophecy of the accomplishment of that vision of the ages of which poets, philosophers, and sages have caught luminous glimpses, and which every aspiring soul, since the morning of our race, in moments of holy exaltation, has yearned to enshrine in the royal chamber of the mind, — that ideal life which, held on the sensitive-plate of human thought, is, generation by generation, being developed, until even now we behold the splendid prophecy of a dawning reality."

Certainly in these sober words there is no trace of the mere enthusiast, blind to the bearing of facts, and seeking to hasten natural development by unnatural processes. It is the believer in evolution who writes, but the believer also in man's active and intelligent share in its methods. He would have every resource of modern science brought to bear in the disentanglement of this myriad-threaded web of misery in which the lower stratum of society struggles. His remedies would include the as yet untried forms of electricity and photography, which the brilliant Chicago preacher, before cited, has suggested as immediate and practical allies of both palliative and reformatory work. "Let all of us," he wrote, "who want social conditions changed, contribute to a photography fund, by the aid of which photographs of what exists in the unclean portions of our city and in the sweaters' shops may be prepared. Then hang them in our public places, hotels, churches, and schools. Then the one half may know how the other half lives. Perhaps by this means conscience may be led to give the sting which will arouse to action. Who knows but what the flashlight may eliminate the sweater as thoroughly as gaslight has relieved old London of crime?"

To this suggestion is added that of placing electric lights in all unclean alleys, and tearing down all high fences which conceal disease-breeding filth, and thus compelling an unwilling population toward decency. To this end light will be a more really powerful agent than the more tangible but less forceful policeman. "It is beautiful that force should have right for a master, that progress should have courage as a leader, that intelligence should have honor as a sovereign, that conscience should have duty as a despot, that civilization should have liberty as a

queen, and that the servant of ignorance should be light." There is prophecy in this, as in many another word of Victor Hugo, and it is his spirit that is in the often dark pages of the book which counts as one more most earnest, most honest, most able protest against all wrongs that human heads and hearts and hands have power to recognize and to right.

HELEN CAMPBELL.

REV. H. W. THOMAS ON WIT AND HUMOR OF THE BIBLE.

Levity, lightness, must always appear unworthy of thoughtful minds; a something out of place in the great order of nature, and amidst the mighty and serious surroundings of man in his wonderful world. Wit is intellectual, has its place and uses in the mental economy. Humor is still higher and deeper; it is not only intellectual, but moral, and hence touches the whole human being.

That which is natural in man, that which finds normal expression in his higher rational and moral activities, and hence forms a part of world literature, should not seem out of place in the Bible; and especially as the Bible must be regarded, in some sense at least, as the work of man, and not wholly supernatural. And even if supernatural in the most exceptional sense, it must not be unnatural, but only the higher natural coming down and working in and through the lower natural.

It must have been from some such reflections as these that the Rev. Dr. Shutter was led to the studies that resulted in the production of such a carefully considered, able, and really unique book as the "Wit and Humor of the Bible."

First of all in a book should be considered its thought value; and if deficient in this it must be rated low. Next is the expressional value; the thought may be good, but poorly presented, or the thought may be poor, and yet well stated. But no wealth of words can compensate for the absence of ideas. And then there is the emotional value of a book, its power to affect the feelings, its impulsive influence. If this be depressing, if one is hurt in his better nature, weakened, lowered in purpose and the inspiration to noble effort, there is something wrong about the book.

Judged by such common sense criteria as these, one must speak highly of Dr. Shutter's work on the "Wit and Humor of the Bible." An author is necessarily somewhat limited by the subject he essays to discuss; and in this case Dr. Shutter's subject is not a great one, only as it reveals a phase in what may be justly called, in many of its parts at least, the greatest book in the world. But while our author's field is not the largest, the thought value is not only unique but important, for it shows the naturalness of our inspired or sacred literature. Not the books, but the men who wrote them, were inspired, and hence the "Wit and Humor of the Bible" reveal its human naturalness.

There is nothing wanting in the presentation of the subject. The style is admirably suited to the thought; the illustrations and literary

references are wisely chosen from a wide range of reading, and are full of interest and instruction.

The effect of this book upon the reader will be a pleasant and grateful surprise to those who approach such a subject with a sense of fear or religious misgiving; and in this, not only the ability, but the evident sincerity and the simple honesty and goodness of the author are apparent. In reading these pages, one feels that one is being led along over this strange pathway of thought by a friend of all that is true and good, and in the end feels that the Bible is none the less divine in its great lessons and teachings of life and duty and destiny, because it is more human; for it is only in and through man that a revelation is possible, and it should express and speak to the whole nature of man.

The tendency of all higher thought must be to make minds serious; but seriousness is not incompatible with wit and humor, and one good result of this opportune book will be to correct the hurtful impression that the religious life must be so serious, or serious in such a way as to be unnatural and hence unreal.

H. W. THOMAS.

Chicago, Ill.

THE COMING RELIGION.*

It is seldom that so serene and wise a spirit is found in pages whose title might indicate a dogmatic setting forth of some new *ism*, destined to failure even in formulation. The writer, well known in the Unitarian Church to which he belongs, has been long convinced that the "Christian system, as heretofore understood, is not a practical working system for the modern world." Deeply reverent in spirit, and recognizing the ingrained necessity of some form of faith and worship, he sees too clearly not to cut away the false from the true, seeking to leave only that which is essential. In the four essays which make up the volume, he treats first "The Religion of Jesus, or the Gospel of Love"; second, "The Religion of Science, or the Gospel of Evolution"; third, "The Religion of Humanity, or the Gospel of Socialism"; and last, "Reconciliation of the Three." Nowhere is there a finer picture of the sacrifices and devotion of the scientific student. He quotes Agassiz's noble words, "A laboratory is a sanctuary which nothing profane should enter," as the keynote of modern work, and pays tribute to the almost consecration of many a man counted by the Christian as atheist and iconoclast. In his "Religion of Humanity" his sympathies are strongly enlisted on the side of socialism at its best. He sees its weaknesses, but regards it as a stepping-stone to the new future, believing that the word "humanity" has through it taken on a meaning broader than any previous religion has held. To the ardent socialist "the service he owes his ideal state is no slavery, but a joy. . . . No life seems base, no man sunk in total depravity, no soul lost; he has faith greater even than would remove mountains, — the faith that all human nature can be

* "The Coming Religion." By Thomas Van Ness. 16mo; pp. 228; \$1. Roberts Brothers, Boston.

redeemed here and now." But socialism is but one element in the faith that must come, and many of its methods will pass, though never till it has done its work of rousing conscience and altering present conditions. In the union of all that is best and noblest in the three is the coming religion; and serene in this faith, there need be no fear of the rapid changes in thought or the failure of any system of faith, since failure means only the rise of a better and fairer in its place. Tender, thoughtful, and wise, the little volume will help many an uncertain and troubled mind, and should find a host of readers.

HELEN CAMPBELL.

MISS FERRIER'S NOVELS.*

Following hard upon the beautiful edition of Miss Austen's novels comes another reprint which, if the author's name be less familiar, is none the less one that has an almost equal claim on the interest of the present generation — since Walter Scott laughed over her pages and counted her in her own field no less delicate and sure a renderer of the life she saw than Jane Austen herself. "Marriage" had reached a third edition, and been translated into French when, in the famous *Noctes Ambrosianæ*, Christopher North wrote of her novels: —

They are all thickset with such specimens of sagacity, such happy traits of nature, such flashes of genuine satire, such easy good humor, sterling good sense, and, above all — God knows where she picked it up — mature and perfect knowledge of the world, that I think we may safely anticipate for them a different fate from what awaits even the cleverest juvenile novel.

For weary critic and reader of to-day, swamped in the mass of literature of every order, much of it dealing with the most complicated problems of modern life, there is great rest and refreshment in turning to the genial pages of one who knows every shade of Scottish life and humor, and renders both with something of Barrie's quality, though there is added interest in the absolute difference of their handling and method. She was most deliberate and careful in composition, giving six years each to the three novels which bear her name, doing for Scotland what Miss Edgeworth has done for Ireland, and leaving a succession of characteristic pictures which have no rival save in Scott himself. Born in Edinburgh in September, 1772, of gentle blood and training, and accustomed from childhood to the brilliant society of that city famous for brilliant talkers, her keen eyes watched all the freaks and foibles of the day, quite unconscious of what record was to come. Passionately devoted to her father, the tie after her mother's death, in 1797, became an even closer one; but writing was quite apart from her daily life, being, as she states in the first preface to "Marriage," only the "occupation and amusement of idle or lonely hours." There is no record of her childhood from which one may trace the working of her power, and, singularly modest and retreating, she burned all letters and materials

* "Marriage." 2 vols.; pp. 344, 327; price, \$2.50. "The Inheritance." 2 vols.; 16mo; pp. 453, 443; price, \$2.50. "Destiny." Pp. 413-424; 2 vols. Roberts Brothers, Boston.

for a biography, so that we have only the testimony of contemporaries, and of her work as to her power. Failing eyesight ended in long blindness, which she bore with wonderful patience. Much of her time was spent in a darkened room, yet her humor and even gaiety were unfailing; and up to her death, in 1854, these characteristics remained unaltered. For years her friendship with Sir Walter Scott had been an intimate one, and one of the most impressive pictures of the last sad months of his life was written by her for *Temple Bar* many years later.

While "Marriage" is filled with pictures of the suffering born of a mistaken union, it is never didactic or wearisome. Its feeling for nature is strong, her love of the Highlands being that of one who has lived among them, and chosen them as the scene which makes the background for the crowd of characters so sharply defined that it is the history of the time that may be read between the lines. The three novels have much better right to place on the library shelves than many already installed with honor, and the pretty volumes will tempt the buyer no less than their contents the reader.

HELEN CAMPBELL.

AN AMBITIOUS FRENCH NOVEL AND A MODEST AMERICAN STORY.

This latest of Bourget's novels is of the sort that America can get along very well without. It has some excellences (unfortunately), just enough to get a reading, though it will be dull to those to whom most French novels are a stale story well told. It is a singular thing that French writers should confine themselves so largely to morbid sexuality and to the criminal classes. They make unpardonably dull books, because there is so little real life in them. Most of them are pathological, as Nordan called it, diseased not healthy. Compopalis is very didactic in the study of morbid passions, and is not likely to meet with enthusiastic support from those who are sharp after the salacious. It is not salacious; it is only a study of the abnormal pursued in the evident belief that there is more human nature in crime and vice than in the commonplace, wholesome action of men and women. This is a mistake, from my point of view.

"MAGGIE; A STORY OF NEW YORK."* This is of more interest to me, both because it is the work of a young man, and also because it is a work of astonishingly good style. It deals with poverty and vice and crime also, but it does so, not out of curiosity, not out of salaciousness, but because of a distinct art impulse, the desire to utter in truthful phrase a certain rebellious cry. It is the voice of the slums. It is not written by a *dilettante*; it is written by one who has lived the life. The young author, Stephen Crane, is a native of the city, and has grown up in the very scenes he describes. His book is the most truthful and unhackneyed study of the slums I have yet read, fragment though it is. It is pictorial, graphic, terrible in its directness. It has no conventional

* "Maggie." By Stephen Crane. Published by the author.

phrases. It gives the dialect of the slums as I have never before seen it written—crisp, direct, terse. It is another locality finding voice.

It is important because it voices the blind rebellion of Rum Alley and Devil's Row. It creates the atmosphere of the jungles, where vice festers and crime passes gloomily by, where outlawed human nature rebels against God and man.

The story fails of rounded completeness. It is only a fragment. It is typical only of the worst elements of the alley. The author should delineate the families living on the next street, who live lives of heroic purity and hopeless hardship.

The dictum is amazingly simple and fine for so young a writer. Some of the words illuminate like flashes of light. Mr. Crane is only twenty-one years of age, and yet he has met and grappled with the actualities of the street in almost unequalled grace and strength. With such a *technique* already at command, with life mainly *before him*, Stephen Crane is to be henceforth reckoned with. "Maggie" should be put beside "Van Bibber" to see the extremes of New York as stated by two young men. Mr. Crane need not fear comparisons so far as *technique* goes, and Mr. Davis will need to step forward right briskly or he may be overtaken by a man who impresses the reader with a sense of almost unlimited resource.

HAMLIN GARLAND.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY.*

Some recent works along the line of metaphysical thought mark an epoch in the literature of a movement in many respects very remarkable, which a few years ago amounted to almost a craze, but which to-day doubtless exerts far greater influence on the thought and life of thinking Americans than at any previous moment in our history. Christian Science, Spiritual Healing, and Metaphysical Healing were names applied to a revival of metaphysical thought, which at various periods in the history of man has taken possession, to a greater or less degree, of the brain of both learned and unlearned. The power of mind over matter, mental causation, and the body a function of the soul—such themes have been vaguely held, and taught with more or less clearness, at various periods in the world's history. Perhaps no people have delved more deeply in metaphysics than the scholars of India, though Grecian and German philosophy have been more or less colored with it, and the inherent power of the spiritual over the physical was nowhere more forcibly dwelt upon than by Jesus.

When, however, this recent spiritual and metaphysical revival took place, it came to many minds as the manna is said to have come to the Children of Israel in the wilderness. The church was drifting into formalism, and to a certain degree into materialism. Here was something

* "Ideal Suggestion through Mental Photography." By Henry Wood. A restorative system for home and private use. Cloth; pp. 164; price, \$1.25. Boston. Lee & Shepard. For sale by Arena Publishing Company.

claiming to be a living faith, and carrying the sign and credentials of truth in most astonishing deeds. Numbers of hopeless invalids who had been given up by the flower of the regular profession were cured. The thought, however, was frequently presented in a crude and partial way which repelled thoughtful inquiry. Nevertheless the influence grew, and in an almost incredibly short time the literature had grown quite voluminous. But like the writings which immediately preceded the wonderful wealth of Elizabethan literature, very little of the published thought had any value as literature.

Recently, however, some scholarly and finished works have appeared, which will take high rank as literature, and will doubtless hold a permanent place among the thoughtful and thought-inspiring books of the present generation. Notable among them are Professor Wait's "Law of Laws" and Henry Wood's latest work, "Ideal Suggestion through Mental Photography." This last work is one of the most charming volumes of essays of recent years. Henry Wood is the Emerson of the new metaphysical thought, and in his writings there is a certain wealth of thought and felicity of expression not found in Emerson. I know of no American essayist to-day who clothes his ideas in such a wealth of rhetorical expression, and who is never verbose, as Mr. Wood. If his style is florid and poetic, there is never any superfluous word or sentiment introduced for artistic effect. He has a magnificent command of language, and expresses his ideas with rare felicity, which makes anything coming from his pen delightful reading, even though one may differ radically with the thought expressed. In the present volume Mr. Wood appears at his best as an essayist. Indeed, in many chapters he seems to even surpass any former work.

"Ideal Suggestion" is divided into three parts. The first treats of the Laws of Mental Healing. In this section are five chapters, which for clearness, conciseness, fluency of expression, have rarely been equalled. The subjects discussed are The Obstacles to Progress, The Body, The Power of Thought, Planes of Consciousness, Inferences and Conclusions. In his chapter on "The Power of Thought," Mr. Wood observes:—

Two great groups of forces are striving for mastery. On one side is ranged realism, pessimism, and the Without; and against them, idealism, optimism, and the Within—a war of "Gog and Magog." From the dawn of human history, with a local and partial exception in the times of the primitive church, the forces of the Without have held sway; but now the legions of the Within and the Ideal are mustering in unparalleled power.

A general line of cleavage is running through religious denominations, therapeutic systems, governmental and economic theories, temperance and ethics. The great opposing powers are not personalities, but thought qualities, and therefore the warfare is located entirely within the confines of the mind.

In the human physical organism thought is at work, like a carpenter in a house, either building up or pulling down. Thought, or thought quality, gives tone and character to all the chemical changes and transmutations which continually go on within the bodily structure. Materialism recognizes the mind as a bodily function, thinking as cerebration, and ideas as brain secretion. Were this a fact, mind could never exist apart from its physical base.

It is true we do not unconsciously direct our digestion, assimilation, heart action, or breathing; but we must not forget that the consciousness which is on the surface is only the merest fraction of the great stored-up sub-conscious deeps of the mental reservoir. The life forces operate with supreme exactness and intelligence, and there can be no intelligence without mind. The wonderful complexity, accuracy, and delicacy of our deeper unappreciated mental operations would astound us, were we able to behold and analyze them. But though we cannot consciously explore our own mental recesses, we can trace and understand the laws which govern their sources and activities; the most fundamental of these laws relating to thought sequence of past thinking, not merely of yesterday, last week, or last year, but of its composite for the past life.

This stored-up mental reservoir is a submerged *personality* which thinks, reasons, loves, fears, believes, accepts, and draws conclusions beneath and independent of consciousness. It is this, and not the matter of the body, that *takes* disease or contagion when the conscious ego is unaware of exposure. It is through *this* mind that medicines, and even poisons, produce their effect, instead of through chemical action, as is usually supposed. The absence of any such "chemical action," when these things are put into a "dead body" (body with mind removed), shows this conclusively. The usual sequential effects cannot come to the body *directly*, but must come through the pathway of the mind. The hidden or great I recognizes the quality or potency which general belief, and past subjective assent and consent to such belief, has linked to the so-called chemical agents or remedies, and it therefore responds.

This deeper or trans-conscious mind can only be gradually changed, and that by means of a stream of changed conscious thinking, which must be poured in for a considerable time. It may be compared to a cistern into which a small stream of turbid water has been flowing for a long period, until the process has rendered the whole contents turbid. Now begin to turn in a stream of pure, sparkling water, and gradually the character of the whole aggregation will be changed. Just so by a controlled thinking power, we can now begin to rectify the reservoir of mind by turning in a stream of pure, wholesome thought, until the quality of the whole is purified. When this has been thoroughly accomplished, the deeper ego will not accept or fear disease and contagion, but will go among them unscathed.

Part second deals with Ideal Suggestion, and contains practical suggestions for those who wish to treat themselves along the line of mental healing. The third division contains Meditation and Suggestion, in which are given twenty short lessons, and an equal number of thought phrases to be held mentally.

The volume is handsomely printed in large type on heavy paper, and beautifully bound. It is a work which every person interested in metaphysical healing should possess, and will be an admirable volume to loan persons interested in this thought.

B. O. FLOWER.

OLIVER CROMWELL.*

Dr. George H. Clark has rendered a real service in giving us a most readable story of the life and aims of one of the most masterful spirits in English history. His work will do much to correct popular misconception of the real Cromwell. Slandered and traduced by historian, novelist, and poet, the name of Oliver Cromwell has been handed down from generation to generation as the synonym of hypocrisy and unscrupulous ambition; while, as a matter of fact, had the great Protector been the ambitious hypocrite his traducers claimed, he would have

* "Oliver Cromwell." By Geo. H. Clark, D. D. Library edition. Illustrated from old prints. Cloth; pp. 264. Price, \$1.25. Boston. D. Lothrop & Co., publishers.

taken special pains to preserve a history of his life and deeds friendly to his memory, from which posterity might have gained at least a fair conception of his actions and aims from his point of view. Ambitious men are jealous of their reputation, and Cromwell's singular disregard for what the future might say is in itself strong presumptive evidence that the pictures of Hume and others who drew their data from the sycophants who flourished in the reign of Charles II. was untrustworthy. Macaulay's far-reaching vision beheld this; and happily for us, through long and patient toil, Carlyle succeeded in rescuing the reputation of one of the greatest and most typical characters. His collection of the letters and speeches of Oliver Cromwell, heightened in interest by the observations of one of the most rugged and powerful thinkers of the nineteenth century, gave us for the first time something like a faithful conception of the Colossus of the seventeenth century. The page of history depicting the wonderful struggles and achievements of Cromwell had been blackened by Hume, the historian; Gray, the poet; Scott, the novelist, and numerous other writers who followed in their wake. Thomas Carlyle, with his graphic pen, fortified by the incontrovertible proofs which crowned his long and patient labor in search of the truth, was able to refute slander and give to our generation what every lover of justice will rejoice to possess — a truthful delineation of one of the greatest men of any age, a man swayed by conviction, and the servant of what he was forced to believe was the will of God.

Comparatively few people, however, have the time or patience to digest the elaborate work of Carlyle. It was therefore an excellent idea which led Dr. Clark to prepare a new life of Cromwell, sufficiently brief for the general reader, and yet comprehensive enough to satisfy the requirements of thoughtful persons as to the injustice of popular conceptions, which, prior to Macaulay and Carlyle, were general, owing to writers taking without question the distorted and, in many cases, basely false statements written to please the court of a Stuart king.

That Cromwell was a stern and somewhat relentless character, no one can question. That he was tinged with the religious fanaticism which had blazed in the hearts of many of the best thinkers for a century, is equally true; but the facts of history do not justify the assumption that he was wantonly cruel, that he was either hypocritical or ambitious for self-aggrandizement.

Mr. Clark's work is fairly well written, on the whole, although the continuity of thought is frequently broken by the admission of facts introduced to sustain conclusions which are hardly necessary, or, if introduced at all, should appear as historical notes at the end of the volume.

Every boy in the land should read this book, for it reveals a strength and majesty of manhood, a lofty fidelity to principle, and loyalty to duty, much needed to-day, and which is one of the most important factors in any society destined to accomplish noble attainments.

B. O. FLOWER.

TWO NOTABLE SUBSCRIPTION WORKS.

Two notable subscription works have recently appeared.

I. *The Story of Government.**

One of these volumes is entitled "The Story of Government," and is written by Henry Austin, whose easy grace as a writer, keen power as an observer, and knowledge gained by a life of travel, united to an innate passion for books, render him peculiarly well fitted for the task so admirably accomplished in this fascinating story of government. Commencing with man in a savage state, he traces his ascent through the ages, with the many experiments at government which have been endured and occasionally enjoyed by the multitudes.

Though the title of the work might frighten some readers, we can assure our friends that he who threads his way through this volume has a rare treat before him. It is not only filled with instruction, it is entertaining as well. Mr. Austin is never dry, and in this work he leads the reader slowly, by a delightful series of pen pictures, through Gipsy and Brigand Life, through Feudalistic Monarchy, Absolutism, The Rule of Caste, Scholastic Oligarchies, Paternal Socialism, Theocracy, Constitutional Monarchies, Simple Republicanism, Experimentalism, Complex Republicanism, the Government of Mystery and Fraternity.

One of the most interesting chapters deals with woman in government. But the whole volume, of about nine hundred pages, is laden with information, being almost an encyclopædia of vital knowledge along the line marked out by the author. We take pleasure in strongly recommending this book as a volume which will not disappoint the reader. It is profusely illustrated, containing over two hundred and fifty text cuts and wood engravings, many of which are double-page inserts.

II. *The Story of Our Post Office.*†

In this volume, which is brought out uniform with Mr. Austin's "Story of Government," we have a complete story of the post office, giving, probably, the most elaborate description of the various workings of its many departments ever published. The volume contains over five hundred illustrations, and is handsomely printed. It is written in a bright, gossipy style, and is entertaining, though diffuse. The average reader, however, in this rapid age, will hesitate before attempting to master a volume of over one thousand pages dealing with a single department of the government, even though it be the post office.

It will be difficult for the average reader, not having been schooled in Mr. Wanamaker's methods, to understand the relationship between Bethany Sunday School and the Postal Department of the United

* "Story of Government from Savagery to Civilization." By Henry Austin. Illustrated by over 250 engravings. Cloth; 886 pp. A. M. Thayer & Co., Boston, Mass. Sold by subscription.

† "The Story of Our Post Office." By Marshall Cushing. Illustrated by 450 engravings. Cloth, pp. 1,034. A. M. Thayer & Co., Boston, Mass. Sold by subscription.

States, and many will fail to see why the former should be given a whole chapter in a volume purporting to be devoted solely to the story of a governmental department. I mention this fact to indicate a certain marked defect in this work. It is *padded*, and smacks too much of the *religious goody-goody-ism of the last postal administration to suit the taste of healthy-brained, broad-minded Americans*, who remember with disgust the desperate attempt made by Mr. Wanamaker to establish a postal censorship, which would have given the postmaster-general the autocratic power of a czar. Mr. Austin's work should be in all libraries. Mr. Cushing's will suit the ultra-religious, who have plenty of leisure and who are so constituted that they can enjoy a padded work.

RECENT VALUABLE WORKS FROM THE PRESS OF FUNK &
WAGNALLS CO.

Three interesting works have recently come from the press of the Funk & Wagnalls Co. of New York and London: "*Criminology*," by Dr. Arthur McDonald; "*The History of Dogma*," by Rev. Adolph Harnack, D. D., and the sixth of the admirable series of *Columbian Novels* now being issued by this firm.

I. *Criminology*.*

In this work on *Criminology* Dr. Arthur McDonald has given a most valuable contribution to the literature of crime. The introduction is written by Dr. Cesare Lombroso, professor of medicine at the University of Turin, and the most eminent alienist in the world. It has only been during recent years that the subject of crime has been thoughtfully or scientifically studied; and to the school of alienists belongs the high honor of compelling civilization to rationally and scientifically investigate this weighty subject. In the present volume Dr. McDonald, who unquestionably stands at the head of alienists of the New World, discusses the subject judiciously and critically. The book is disappointing in some respects, being more a scientific statement of crime, and a searching analysis into conditions, than aught else. It gives the reader the impression that it is an introductory work, to be followed by arguments built upon the admirable foundation here laid. But as far as it goes, it is a valuable treatise, and will be appreciated by all persons interested in criminology. An idea of the subject matter discussed may be gained from the following general grouping:—

The Evolution of Crime, The Physical Side of the Criminal, Psychology of Criminals, Intelligence of Criminals, Associations of Criminals, Criminal Contagion, Criminal Hypnotism, Recidivation, Pure Murder, Pure Theft, Pure Meanness. This volume contains a bibliography of crime, covering more than one hundred pages.

* "*Criminology*." By Arthur McDonald, with introduction by Dr. Cesare Lombroso. Cloth; pp. 416. Funk & Wagnalls Co., New York.

*II. Outline of the History of Dogma.**

This work is the result of ripe scholarship. Dr. Harnack has long occupied a prominent position among the orthodox church historians, his works being accepted as textbooks in many theological seminaries. His latest work, which has just been published by Messrs. Funk & Wagnalls, will prove of inestimable value to thinking students, furnishing data of the most vital character, and enabling the reader to answer a number of questions which are rising daily in the present hour of intellectual and theological unrest. Dr. Harnack writes from the standpoint of an orthodox thinker but he is honest and true to the facts of history, and that, of course, is all the thoughtful student wishes. Very interesting, indeed, are the passages dealing with the early books of the New Testament, and how they came to be canonized one after another.

In sending out their work the publishers make the following interesting observations:—

The creeds of the Christian Church are to-day a subject of much discussion and special study. In their history, the history of the church may be said to be bound up. Only by a study of the rise and development of dogma can the historical developments of Christianity be understood. Dr. Harnack begins with the first apostolic declarations concerning Christ, traces carefully the results of contact with the Hellenic schools of thought, notes the effect upon Christian doctrine of the political changes during the ages, and conveys a clear understanding of the great historical controversies down to the days of Luther, out of which were gradually evolved the various creeds and formulas that give character to the different sects of to-day. In his *Prolegomena*, the author, commenting on these developments of history, says: "But the history of dogma testifies also to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the gospel have never been lost, and have defied all attacks"—a fact on which it is impossible to lay too much emphasis in these days of creed revisions and "revised versions." The work is conveniently subdivided, each subdivision being preceded by a brief and masterly historical survey of the period considered.

The book is printed in large type, and has marginal index notes on nearly all of the pages, which, together with a practical table of contents, furnish ample facilities for ready reference.

III. A Century too Soon.†

Those who have read the volumes of this series, so far issued, declare that "A Century too Soon" is decidedly the most interesting, both as to the historical incidents, which are full of excitement, and the fascinating romance with which they are interwoven. The period covered by the book is a period all too briefly described by American historians, and for this reason is all the better suited for the groundwork of an historical novel.

* "Outline of the History of Dogma." By Dr. Adolph Harnack, professor of church history in the university of Berlin; translated by Professor Edwin Knox Mitchell, M. A., of Hartford Theological Seminary. Cloth; large 12mo; pp. 578; price, \$2.50. Funk & Wagnalls, New York.

† The *Columbian Historical Novels*: Vol. VI., "A Century too Soon." A Story of Bacon's Rebellion. By John R. Musick. Illustrated with 8 full-page, half-tone engravings and 14 other illustrations. Cloth; 12mo; 400 pp.; gold stamps, etc., price, \$1.50. Funk & Wagnalls Company, New York, London, and Toronto.

Among the English colonists in America at this time, the two principal classes were the Cavaliers and the Puritans. The former were "king's men," or royalists; the latter, as a rule, republicans. Sir William Berkeley, a tyrant and lover of royalty, who declared that he "thanked God that there were neither printing-presses nor public schools in Virginia," because these were promoters of personal liberty and popular advancement, was governor of Virginia and leader of the Cavaliers. A clash between the classes was the inevitable outcome of Berkeley's tyranny and selfish greed. Bacon's Rebellion, failing on the very eve of victory, because of the brilliant rebel's untimely death, came just one hundred years before the great revolution which achieved the independence of the American colonies.

The story is entirely different in style from any in the preceding volumes of the series, and the interest never relaxes. The merry Cavalier, the sedate Puritan, the snake-eyed aborigine, and the half-civilized negro, all play important parts in the story. The reader seems to live among the people, the scenes, and the events of the time, so vividly and naturally are they portrayed.

John Stevens, financially embarrassed through the extravagance of his luxury-loving wife, starts for England to collect money owing him there. His shipwreck on a desolate and unknown island, with only one companion, his Robinson-Crusoe-like existence, the wonderful adventures which befell him, and the mysterious developments which followed, absorb the reader's attention.

The illustrations are graphic in portrayal of the text, and are exceedingly well executed. The index, given at the close of the volume, is a ready key to its many historical incidents.

NOTES.

The failure of F. J. Schulte of Chicago is a misfortune for young Western writers. Mr. Schulte not only paid the best royalties in the West, but his enthusiasm was always on the side of progress. His failure, it is said, was not due to lack of patronage, nor to his failure to comprehend conditions. The failure and suicide of Horace O'Donohue, the printer to whom Mr. Schulte had loaned security, was the sole cause of the disaster. Opie Read, Hamlin Garland, Mr. Waterloo, and other of Mr. Schulte's writers, have expressed publicly their entire approbation of his course since the trouble. There will be no losses to the authors, and undoubtedly Mr. Schulte will soon be a force again in Western publishing. He is young, and his personal friendships are unimpaired.

The Arena Publishing Company will, for the present, publish Mr. Garland's "Prairie Folks," "A Member of the Third House," as well as "A Spoil of Office," "Main Travelled Roads," and "Jason Edwards."

BOOKS RECEIVED.

"THE TRAGEDY OF THE AGES," by Professor William D. T. Travis, A. M. Cloth; pp. ; price, from \$1.50 to \$4.50. Published by the Thompson Publishing Company, 225 South Sixth Street, Philadelphia, Penn.

"INSTEAD OF A BOOK, BY A MAN TOO BUSY TO WRITE ONE," by Benj. R. Tucker. Cloth; pp. 496. Published by Benj. R. Tucker, Publisher, New York.

"OUTLINES OF THE HISTORY OF DOGMA," by Dr. Adolf Harnack. Cloth; pp. 567. Published by Funk & Wagnalls Co., New York.

"SIX CENT SAM," by Julian Hawthorne. Cloth; pp. 332. Published by the Price-McGill Co., 455-473 Cedar Street, St. Paul.

"LIBERTY IN LITERATURE." Testimonial to Walt Whitman, by Robert Ingersoll. Pp. 86; price, 25 cents. Published by Truth Seeker Company, 28 Lafayette Place, New York.

"THE MARRIAGE OF ELINOR," by Mrs. Oliphant. Pp. 461; price, 50 cents. Published by Lovell, Coryell & Co., 43-47 East Tenth Street, New York.

"CRIMES OF PREACHERS IN THE UNITED STATES AND CANADA," by M. E. Billings. Pp. 120; price, 25 cents. Published by the Truth Seeker Company, 28 Lafayette Place, New York.

"PSYCHOGRAPHY," by J. J. Owen. Cloth; pp. 214. Published by the Hicks-Judd Company, 23 First Street, San Francisco, Cal.

"THE ATHLETE'S CONQUEST," by B. A. McFadden. Pp. 295; price, 50 cents. Published by I. H. & C. W. Brown Publishing Company, New York and St. Louis.

"PRINCE COMO II.," by Samuel L. Phillips. Pp. 269; price, 50 cents. Published by the American News Company, New York.

"ONLY A FLOCK OF WOMEN," by Mrs. A. M. Diaz. Cloth; pp. 224. Published by D. Lothrop Company, Boston, Mass.

"A TILLYLOSS SCANDAL," by J. M. Barrie. Cloth; pp. 270; price, \$1; paper, 50 cents. Published by Lovell, Coryell & Co., 43-47 East Tenth Street, New York.

"AFTER MANY DAYS," by Theodora B. Wilson and James Clarence Harvey. Cloth; pp. 366; price, cloth, \$1; paper, 50 cents. Published by Lovell, Coryell & Co., 43 East Tenth Street, New York.

"THE STORY OF OUR POST OFFICE," by Marshall Cushing. Cloth; pp. 1026. Published by A. M. Thayer & Co., Publishers, Boston, Mass.

"A CITYLESS AND COUNTRYLESS WORLD," by Henry Olerich. Cloth, pp. 447. Published by Gilmore & Olerich, Holstein, Ia.

"THE SAFE SIDE," by Richard M. Mitchell. Cloth; pp. 475; price, \$1. Published by Richard M. Mitchell, 12 Sherman Street, Chicago, Ill.

"FIGURE DRAWING FOR CHILDREN," by Caroline Hunt Rimmer. Cloth; pp. 79; price, \$1.25. Published by D. Lothrop Company, Boston, Mass.

"THE CONQUEST OF MEXICO AND PERU," by Kinahan Cornwallis. Cloth; pp. 443; price, \$1. Published by the *Daily Investigator*, 52 Broadway, New York.

"WITHOUT DOGMA, A NOVEL OF MODERN POLAND," by Henryk Sienkiewicz. Cloth; pp. 423; price, \$1.50. Published by Little, Brown & Co., Boston, Mass.

"SAM WILLIAMS: A TALE OF THE SOUTH," by W. S. Harrison. Cloth; pp. 303. Published by the Publishing House of the M. E. Church South Nashville, Tenn.

"TOPSON FAIRCLIFF, AND THE FOOLS OF A DAY," by Alto Ventura. Paper; pp. 188; price, 50 cents. Published by Dibble Publishing Company, Chicago, Ill.

"SCENES FROM EVERY LAND." Over five hundred photographic views. Edited by Thomas Lowell Knox. Cloth; pp. 400. Published by Mast, Crowell & Kirkpatrick, Springfield, O.

"MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL," by Carlyle Petersilea. Cloth; pp. 446; price, 5 shillings and 4 pence. Published by James Burns, Progressive Library, 15 Southampton Row, W. C., London, Eng.

"A CENTURY TOO SOON," by John R. Musick. Cloth; pp. 400; price, \$1.50. Published by Funk & Wagnalls Co., New York.

"JOHN HOLDEN, UNIONIST: A ROMANCE OF THE DAYS OF DESTRUCTION AND RECONSTRUCTION," by T. C. DeLeon. Cloth; pp. 338. Published by the Price-McGill Company, 455-473 Cedar Street, St. Paul, Minn.

"PERSIAN LITERATURE, ANCIENT AND MODERN," by Elizabeth A. Reed. Cloth; pp. 419; price, \$2.50. Published by S. C. Griggs & Co., Chicago, Ill.

"MAJOR MATTERSON OF KENTUCKY," by St. George Rathborne. Paper; pp. 365. Published by the Price-McGill Company, St. Paul, Minn.

"WOMEN WEALTH WINNERS; OR, HOW WOMEN CAN EARN MONEY," by Edna C. Jackson. Cloth; pp. 195. Author's Edition, Cincinnati, O.

NOTES AND ANNOUNCEMENTS.

Vol. VIII. of The Arena.

WITH this issue we open Vol. VIII. of THE ARENA. The record of the past is the earnest of the future. No expense or pains will be spared in making THE ARENA the best exponent of liberal, progressive, and reformatory thought in the English-speaking world. THE ARENA has never catered to conventional or dilettante thought; and in the future, as in the past, it will be absolutely fearless, and will discuss root evils rather than superficial effects. At this time we deem it fitting to thank the thousands of subscribers who, during the past six months, have forwarded to us lists of subscriptions. It will be our constant aim to improve THE ARENA, making each volume superior to its predecessor.

Some Papers in This Issue.

"INSANITY AND GENIUS," by the famous alienist, Arthur McDonald, will be read with interest by our readers. Dr. McDonald has proved in his late work, "Criminology," that he has made the theory of the alienists the subject of untiring research. He already stands in the foremost rank of aliens in America.

DR. SHUTTER's paper on "Liberal Churches and Scepticism" is a most valuable contribution to the rapidly increasing literature of the new theological thought. It will richly repay a careful perusal. Dr. Shutter's recent work, which has called forth such high words of praise from such eminent theologians as Rev. Philip Moxom of the Commonwealth Avenue Baptist Church of this city, and Rev. E. L. Rexford of the Roxbury Universalist Church, finds a warm admirer in the distinguished Dr. Thomas of Chicago, who reviews it in this issue of THE ARENA.

HELEN CAMPBELL, whose splendid work along social lines has placed her in the foremost ranks of the practical and authoritative writers on the problems of poverty and wages, continues her series on Women Wage-Earners in this number

of THE ARENA. Mrs. Campbell also contributes a review of "Civilization's Inferno."

I. E. DEEN, in his logical presentation of facts and figures, will awaken many thoughtful persons to a sensible realization of the dangers attending the essentially vicious policy of our professional politicians during recent years and at the present time. Every reader of THE ARENA should carefully peruse this paper. Mr. Deen is a resident of New York State.

R. B. LEACH, M. D., discusses a timely subject in this issue of THE ARENA. Dr. Leach expresses himself as willing and ready to answer all inquiries.

A. C. FISK makes a bold plea for silver. It is but right that those who have been fed so liberally on the gold argument diet, through review magazines and daily papers, since it suited the selfish policy of the great money lending power to shape legislation to the advantage of Lombard and Wall Streets, should hear some facts on the other side.

THE MAIZE SYMPOSIUM. In this symposium a coterie of brilliant writers speak for the national American plant which unites beauty and utility, asking thoughtful Americans to vote in favor of the maize as the national floral emblem.

WILL ALLEN DROMGOOLE gives one of her charming negro character sketches in this issue.

"UNION FOR PRACTICAL PROGRESS" discusses a subject of vital importance at the present time. I should be pleased to hear from friends everywhere who are interested in this work. We must bring together those who are awakened. By touching hands all will be strengthened, and through organization, ends can be reached which will to a great extent shape civilization's course.

"PARISIAN FASHIONABLE FOLLY VS. AMERICAN COMMON SENSE." This paper deals with a question which should concern all thoughtful women who value health, and who appreciate the sacred duty they owe to the unborn. It is also

a subject of immense importance to the millions of women who are now supporting themselves by following various professions and vocations; while to women who are far seeing enough to comprehend the bearing of freedom in dress to the greater problem of woman's complete emancipation, this paper will be of special interest.

THE FUTURE OF ISLAM is one of the most scholarly and fair theological papers which has appeared in months.

OUR BOOK REVIEWS are noteworthy. In this issue, for example, metaphysical thought is ably discussed in Mrs. Hattie Cloud-Flower's review of Dr. J. H. Dewey's works, and is also presented in the review of Henry Wood's brilliant new work; religious thought in Dr. W. H. Thomas' criticism, and in Helen Campbell's review of Dr. Van Ness' late work; social problems in Helen Campbell's review of "Civilization's Inferno." Among other books reviewed are "The Story of Government," "The Story of our Post Office," "The History of Dogma," "Criminology," and "A Century too Soon." There is also an admirable comparative review by Hamlin Garland. This feature of THE ARENA is unique among reviews, and it is our aim to give a record of valuable current literature which will be at once interesting, instructive, and helpful to those who want to buy good books.

Arena Club No. 2.

I clip the following from the issue of April 6 of the *Globe*, of Mead, Kan.:—

About eighteen ladies met at the Christian Church last Saturday afternoon for the purpose of organizing a reading club. Mrs. Jennie Hamilton acted as chairman pro tem., and the following officers were elected: Miss Grace Hudson, president; Mrs. Lulu Fuhr, vice-president; Miss Tillie Turner, secretary; and Mrs. T. J. Palmer, treasurer. The organization was christened the Arena Club, in honor of THE ARENA Magazine for which they subscribed. After appointing a committee to draft constitution and by-laws, the meeting adjourned to meet Saturday, April 8. Such an organization can be made interesting and instructive, and is especially desirable in a small place where opportunities for mental culture are limited. Success to the Arena Club!

A little over a year ago Mrs. Dr. Ferguson of New Orleans formed the first

Arena Club in New Orleans, which is now in a flourishing condition, they having grown strong enough to secure the services of many strong economic thinkers to address them. This is a splendid idea; and if clubs were formed in every community where the new liberal and reformatory thought of our time has taken hold of earnest natures, we would have strong organizations throughout the land, representing the forces of the dawn in compact organization.

LET ORGANIZATION BE PUSHED.

Let organization be made wherever possible, somewhat along the lines suggested in my paper in this issue of THE ARENA. Let them be broad, tolerant, and, above all, justice and liberty loving. Let us develop the soul, educate the brain, and illuminate the heart. What a splendid vista opens before the earnest and true souls of to-day! Justice demands the enfranchisement of the millions, that all the children of men may enjoy, as far as possible, equality of opportunity; and progress calls in clarification notes for a wider freedom for the brain and soul; freedom from the paralyzing torpor of conventionalism, conservative scholasticism, and superstition. A new day dawns. Shall we ascend the mountain, to catch the glory of its first beam, or retreat to the cavern? In a recent issue of THE ARENA I had occasion to say something which I wish to repeat here, because I am profoundly convinced that we are approaching the better day which "will emphasize life rather than dogma. Its mission will be to seek and to save, because love will be the all-mastering passion of those who have felt the higher civilization pulsing through their veins. And this breadth of thought will enable gigantic reforms along palliative lines to be carried on, as well as radical fundamental changes, which, in the nature of things, will require more time. I believe the day is not far distant when societies embracing Christians, Hebrews, Buddhists, and Agnostics—in a word, societies embracing all who love mankind enough to sacrifice self in the interests of humanity—will strike hands for a common good.

It may not come this year or next year; but the trend is unmistakably toward the union of those who believe in saving man here and now, as a problem of supreme importance. When such organizations shall be formed in our cities and hamlets, they will be schools of the higher ethics for all members, as well as active and aggressive forces for the redemption of life in the social cellar."

A WORD ABOUT THE NAME OF SUCH SOCIETIES.

But now I wish to say a word about the name of such clubs or leagues as here referred to. No one appreciates more fully the compliment to *THE ARENA* by the christening of clubs dedicated to earnest, progressive work "Arena Clubs"; but I doubt the wisdom of the name. The same reasons which led me to frankly oppose the name "Christian," hold here. There are doubtless many earnest persons who might be repelled from a club bearing the name "Arena," owing to antagonism to some of the radical positions taken by this review. For while it is true this magazine is an arena for thoughtful people of various views, as editor I am impelled to defend what I feel to be right, true, and for the best interests of civilization, whether my views are popular or not; and many people might be restrained from joining a society, owing to antagonism to what they regard as the spirit of the review. Then, again, we should always fight for ideas, not persons or organs of thought.

NOT INDIVIDUALS BUT PRINCIPLES.

It matters not *who* advocates a thought. It *does* matter whether that thought is true, is helpful, and calculated to make the heart warm and pitiful, the brain just and free, and the soul pure and loving; and so I would suggest some such name as "League of Love," "Federation of Justice," "Order of Servants of Humanity." The work comprehended in such a movement as here contemplated will have a far greater bearing on civilization than most persons now imagine. No good thought or deed is lost or wasted, and no life lived for others is lived in vain. And all that conscience,

God, or humanity can demand of any child of earth is to do whatever lieth in one's pathway for the triumph of justice, love, and progress. By organization the power of this work can be greatly increased. Let us organize.

A Letter from Rev. Walter J. Swaffield on "Civilization's Inferno."

Some one or two papers which have noticed "Civilization's Inferno" have intimated that some of the scenes described must be an exaggeration of conditions; that it is incredible that such conditions of abject misery exist to-day by the side of millionnaires' palaces and palatial churches and cathedrals. The following letter will be interesting to this class of sceptics, as it is from the pen of a clergyman whose whole life is given to relieving the misery of the wretched in the slums of the North End.

My Dear Mr. Flower,—

Many thanks for your "Civilization's Inferno." Its several chapters sound like a series of trumpet blasts against the evils of our social life—evils of which a host of honest men and women are absolutely ignorant.

You have not, so far as I have been able to discover, overdrawn either the picture of suffering and poverty, or the picture of unlimited wealth and guilty ease.

My own knowledge of the wretchedness, poverty, and crime of the North End of Boston compels me to say that your descriptions of life in the social cellar, among the outcasts of society, are absolutely true to existing conditions at this hour. Further, if it were necessary, I could duplicate over and over again just such cases as you so ably describe.

The remedies suggested for these evils are, in my judgment, along the right lines. I know that there are hundreds of our unfortunate brothers in the slums who are anxious to work, and to be set on the up-grade in life.

They do not enjoy poverty nor revel in vice, any more than the rich enjoy toothache or appreciate financial disaster.

My earnest desire is that the study of these social questions which your book makes possible, and even compels, may result in the adoption of some extensive and helpful measure such as shall repay you for all the time and labor spent in the presentation of this burning question.

Very sincerely yours,

WALTER J. SWAFFIELD,
Pastor Boston Baptist Bethel.

April 25, 1893.

Woman's Dress Reform.

Almost two years and a half have passed since *THE ARENA* opened its cam-

paign against the folly of fashion's slavery. Since then we have published three able papers by Mrs. Frances Russell, chairman of the Dress Committee of the National Council of Women, together with thoughtful contributions by Mrs. Mary Wright Sewell, president of the National Council of Women, Elizabeth Smith Miller, Mrs. Annie Jenness Miller, Frances M. Steele, Lady Harberton, Octavia W. Bates, Grace Greenwood, and Mrs. E. M. King. I have also written three papers which have been illustrated. In these I have sought to prove the essentially demoralizing influence of servility to fashion, and the bearing of freedom in dress for women on the larger freedom which must come before we can hope for an emancipated race. To my mind this problem has far greater indirect bearing than its direct influences, great as they are; and I rejoice to see the steady growth of a strong sentiment among our best and most thoughtful women in all sections of the country in favor of this progressive step in the history of woman's advancement.

Another Negro Burned to Death.

In my paper on the burning of negroes I warned the thoughtful people of the South of the danger of placing such horrible examples of lawlessness before the colored people of the South as the torture of Smith; and I called attention to the fact that, the ferocity once aroused in man, he moved by easy steps from one atrocity to another. Since then a negro who killed a white man has been burned to death in Georgia, and the details are very significant and suggestive. I give below the despatch as published in the daily papers:—

FORT GAINES, GA., April 14. —The people of Clay and Quitman counties, on the border near the Chattahoochee River, enacted a tragedy yesterday afternoon, the horror of which is unequalled in Georgia's history. They burned a negro murderer at the stake.

It was discovered yesterday morning that Robert Burnet, a prominent young merchant, had been murdered in the store where he slept, his body having been terribly mutilated. The news spread rapidly, and crowds of pursuers organized at once. The murderer was captured five miles from the place of the murder, going in

the direction of Fort Gaines. The negro shot twice at his pursuers, but was easily taken. He was then carried back to the store where he had killed Burnet, and where an immense crowd was waiting. He confessed his crime, and said that he killed Mr. Burnet for the purpose of robbery.

A fence was torn down, and the rails were piled around a light wood stump, and the prisoner was tied and laid on top. Kerosene was poured over him, and over the pile of wood. The negro begged pitifully to be spared. Some one touched a lighted match to the wood, and the flames shot up twenty feet into the air.

Amid the crackling of the flames, and the screams of the dying negro, pistol shots rang out upon the air, and the body of the writhing negro was perforated with pistol balls. Negroes did most of the labor in carrying fence rails to make the fire. The victim was unknown in the community.

Unless there is a moral awakening throughout the republic, it is difficult to say to what extremes men will soon go. The fact that outrages like these which are occurring in the republic are passed over with little comment, argues a condition of moral torpor which is alarming, to say the least.

Fund for a Home for Rev. George Vaughan.

I regret to say that less than twenty dollars of the two hundred asked for a home for the Rev. George Vaughan has been received. The sum asked was so little, twenty-five cents, from each reader, I felt sure at least two hundred dollars would have been subscribed, and am exceedingly disappointed to find so few ready to help this poet secure a home for his old age. I now ask those who are interested in this work, and feel that they can afford to do so, to contribute from one dollar to five dollars. Friends, let this amount be received before another issue of *THE ARENA* appears.

The Bacon-Shakespeare Case.

In July the verdict of the jury will be reached in the Shakespeare-Bacon Case. We have already received carefully prepared opinions from the Marquis of Lorne, Dr. Alfred Russel Wallace, D. C. L., Appleton Morgan, and president of the New York Shakespeare Club, O. B. Frothingham, Dr. C. A. Bartol, Hon. Luther Marsh, and others.

Contributions Received for Rev. George Vaughan Fund.

Below I give contributions received up to time of going to press for the \$200 asked to enable the Rev. George Vaughan to build a home:—

C. Carlisle, Big Rapids, Mich., 25c; H. T. Lewis, Chicago, Ill., 50c; R. B. C., Loup City, Neb., 25c; M. R. Mead, Watkins, N. Y., 25c; A. G. Henry, Cortland, N. Y., 50c; D. A. Roberts, Columbus, O., 50c; J. W. Long, Loup City, Neb., 25c; G. W. Colles, Hoboken, N. J., 50c; S. S. Reed, Portland, Or., 50c; J. Posky, Peekskill, N. Y., \$1; A. M. Gleason, New York City, \$1; M. A. P., Boston, \$1; a friend, Cleveland, O., \$1; four friends, San Francisco, Cal., \$1.50; O. Cone, Akron, O., 25c; L. E. Holt, Boston, Mass., \$1; S. P. Sargent, Moselle, N. D.,

25c; A. Friend, Newton, Mass., 25c; J. S. Johnson, E. Cambridge, Mass., 25c; J. S. Sutton, E. Cambridge, Mass., 25c; H. Gougar, Lafayette, Ind., \$1; J. McClosky, Apollo, Va., 25c; L. McKay, Apollo, Va., 25c; G. E. Webster, Vine-land, N. J., 25c; J. J. Kelso, Guelph, Ont., 50c; W. B. Wells, Nashville, Tenn., 25c; Mrs. A. Thrope, Alexandria, La., 25c; A. Griffin, Washington, D. C., 25c; S. G. S., Oakland, Cal., 25c; A. Isaacson, St. Croix, Wis., 25c; J. E. Serd, St. Croix, Wis., 25c; J. Leadon, Milwaukee, Wis., 25c; H. B. Augustine, Davenport, Ia., 25c; B. Hathaway, Little Prairie, Mich., \$1; A. Tarletoo, Haverhill, N. H., 25c; J. W. S., Los Angeles, Cal., 25c; W. Mathews, Black Buttes, Wyo., 25c; T. H. Hursey, Dover, Del., 25c; G. L. Burr, Aurora, Neb., 25c; C. Raymer, Minneapolis, Minn., 25c; A. Roeder, Peru, Ind., 25c; Editor of ARENA, \$2.

"CIVILIZATION'S INFERNO"—PRESS COMMENTS.

A Graphic Presentation of Social Contrasts.

MR. FLOWER presents a series of studies of life in the most wretched tenement houses of the New England metropolis, and draws dark and frightful pictures, which are presented with such contrasts as to arouse the spirit of reform. Mr. Flower's nature is intensely ardent and progressive, and it is good for Boston that it should possess in him a citizen so outspoken and courageous, and an editor so fearless and so unwavering in the zeal of the reformer. — *Review of Reviews, New York.*

A Trumpet Call to Practical Charity and Applied Benevolence.

Mr. Flower is never dull. Whatever he turns his hand to, he animates with a refreshing individuality. He has made THE ARENA a power in the land, because he has not hesitated to make known his opinions. He keeps closely in touch with the spirit of his time, and his kindly heart grieves for all who suffer. Before us lies his latest work, entitled "Civilization's Inferno." This book will shock a great many complacent people out of their complacency. We send missionaries to Africa when we need them at home. We preach charity and love and the freedom of man, while people below us are toiling worse than galley slaves; and right under our nose, society is driving virtue into the arms of vice. Mr. Flower's terribly earnest book is a trumpet call to practical charity and applied benevolence. — *Daily Appeal-Avalanche, Memphis, Tenn.*

Terrible Pictures Corroborated by Official Statistics.

Mr. Flower goes not only into the cellar, but into the sub-cellar of our social structure, and lays bare some ghastly sights, which may well awaken terror in the thinker's mind. His statements are corroborated by official figures, and altogether make a sensational bit of

information. The people are awakening to the awful truth, ventilation is following agitation, and soon the balance of justice will stand level in her hand. — *Newsdealers, Publishers, and Stationers Bulletin, New York.*

A Book Which Should Arrest Attention.

The indefatigable editor of THE ARENA comes once more into public notice with a book which ought to arrest attention. The earnest, humane spirit of the author, the strong rhetoric of the book, and above all the pungent facts presented, are such as to commend the book to all who believe that our civilization presents social inequalities which imply injustice. Mr. Flower is not one of the dilettante philanthropists who sit in the comfortable seclusion of their libraries, and muse upon the ways of men. His knowledge has been gained by personal visits to the slums of our great cities, by talking with "submerged" members of our society, by intimate personal knowledge of a wide variety of individual cases. What he tells us is therefore authoritative. — *Home Defender, Boston, Mass.*

A Bold, Fearless Presentation of Disagreeable Truths.

It is hardly conceivable that such social degradation as the author so graphically depicts can exist in a civilized country, or that the municipalities (which, by the way, are rotten to the core) will allow them to exist. As a social reformer, Mr. Flower is bold, fearless, intrepid, and independent, and as such he is not afraid to tell the truth, and to arraign the presumed guardians of cities as cowardly, non-committal, and as being utterly unfit to rule over municipalities. He is a bold, brave man, who dares to tell these quasi-guardians of virtue, order, and propriety that they are festering with rottenness. — *Christian Leader, Cincinnati, O.*

It Will Fill Your Eyes with Tears.

It will fill your eyes with tears, your soul with anguish, but your heart will grow in sympathy and kindness. You may press your little ones closer to your breast, and pray that they may escape the avarice and selfishness of man; but your manhood or womanhood will be ennobled and take on a broader life as the author reveals the fact that the remedy lies at our own door, and we can apply it if we will. — *Weekly Herald, Findley, O.*

A Word from the Pacific Coast.

The author of this book is one of the strongest writers and most sympathetic students of social subjects now living. The object for which the book was written, as set forth in the preface, is to "Arouse earnest men and women to action by presenting the deplorable conditions existing at our very door" — *San Jose (Cal.) Daily Mercury.*

A Broad View of Social Conditions.

It is rich in suggestive hints, both as to palliative and fundamental measures, for the author views the subjects broadly, and does not believe in leaving the multitude to sink, while great economic changes are being wrought. This book will prove indispensable to all persons interested in the great social and economic agitations of the day. — *Commercial Advertiser, Detroit, Mich.*

More Interesting than Fiction.

This work is a series of studies from Boston cellars and Back Bay. It is a strong protest against the evils that exist in the midst of our civilization, and an earnest appeal to the humanitarian sentiment in favor of changing the current which in this modern time is driving so many with almost irresistible force into crime, vice, and wretchedness. Mr.

Flower's story is even more interesting than fiction, and it is enough to touch the heart of every one who feels. The work abounds in ideas regarding economic reforms, many of which at least are not only reasonable but practicable. — *Religio-Philosophical Journal, Chicago.*

A Book Which Has Created a Decided Sensation.

This work has created a decided sensation throughout the country, and has aroused considerable controversy between the author and the other writers on the one side, and society leaders on the other. The book is a fresh presentation from personal observation of the facts of poverty, destitution, squalor, and oppression, as they exist in every large city of the world. Mr. Flower deals with the subject in a masterly manner. — *Burlington Hawkeye.*

The Dark Side of City Life.

Mr. Flower shows Boston and New York from the under side, — ghastly, ghastly, blood-curdling pictures of human beings, not half-way up to the level of the tiger and the hyena. Then there are other pictures of good folks, but unfortunate, who live in slime and die unattended and unpitied. The book presents pictures of miseries, agonies, and crimes which ought not to exist, and would not exist if society did its duty. — *Herald, New York.*

A Strong but not Exaggerated Picture of Social Condition.

A strong but not exaggerated picture of the condition that exists in the social cellar. The author's studies have been made in Boston. He writes in a temperate spirit, and the sad truth of what he says is apparent to every one that has looked into the hopeless, degrading life that is led by thousands in our great cities. — *Courier, Buffalo, N. Y.*

FINAL APPEAL FOR THE PARENTAL HOME.

On March 8, Miss Myra Dooly delivered an admirable address on Industrial Schools abroad, at a public meeting of the Parental Home Association, held in Boston. The substance of Miss Dooly's remarks is given in the May ARENA, and will interest all thoughtful, philanthropic persons. In introducing Miss Dooly to the Boston audience, Dr. J. Heber Smith, the president of the association, made the following statement concerning the work and aims of this association:—

It was chartered in 1891 under the laws of Massachusetts, upon the petition of fifty or more citizens, including representatives of various professions and well-known business men of the state, in the recognition of the fact that the regeneration of society must begin with the children, and that in their true development rests the hope of our republic.

Efforts in behalf of the unfortunate and criminal classes are being directed with more intelligence every year, aiming at reformation rather than punishment, and the furnishing of mental growth and hand-training, to fit for real citizenship. But reformatory work is coming to be estimated as subordinate in promise for good to practical, tentative study of the right reception and training of neglected and destitute children, orphans or worse, that are at present inadequately provided for by the state or the established charities.

The Parental Home is to receive destitute children legally transferred to its guardianship, not younger than three nor older than twelve. They will be kept as pupils until they have received the equivalent of a grammar-school education and practical industrial training, until about the age of eighteen, when they are to receive graduating papers testifying to character and skill in one or more of the trades, and to the completion of the course of instruction.

The methods of the Lyman School at Westboro, a state institution for juvenile offenders under sentence of court, offer a radical departure from those of the older reformatories, and go far to justify the plans of the Parental Home. The school is organized upon the family system, the boys living in separate cottages containing thirty each, every aspect of confinement discarded, the playgrounds open, windows unbarred, and the boys intrusted with entire freedom. Although with classes of boys under sentence of court, the average number of punishments has fallen seventy-five per cent. All work every morning on the farm or at some industrial occupation. Special emphasis is laid upon a stimulating course of study,—drawing, mechanical and free-hand, manual training in woodwork, singing, martial drill, and a physical-culture drill, looking towards the perfection of ill-developed nervous centres, so common with the unfortunately born.

The Parental Home Association has an "agreement" for purchasing, under advantageous conditions, a beautiful and available estate of about one hundred and twenty acres in Danvers, known as the Massey farm, but must have two thousand dollars at once in order to fulfil its terms without the loss of an equal sum already paid down. Should the property be secured this spring, contributions of money and materials will be sought for the maintenance and training of only a few younger children, and for forming a primary class, pending the erection of cottages and suitable buildings and facilities for teaching trades. The services of the Rev. Warren Applebee have been secured as superintendent.

The home has adopted for its motto, "Education, Industry, Citizenship."

Contributors of one hundred dollars will be presented certificates as

founders. Twenty-five dollars will constitute a life member. Founders and life members will be accorded special influence in designating children for the home.

Our directors are a unit in favor of the cottage plan and of the coeducation of the sexes after the methods adopted by Dr. Bernardo.

Whatever advantages appertain to modern training of children should belong, not to boys merely as boys nor to girls as girls, but should be diffused with absolute impartiality through both sexes for the uplifting of the generations to come. No intelligent student questions the value of industrial education. It is desired to have this full and complete, and not a play-house vagary of the hour. Graduates must be really practical artisans and wage-earners, knowing the *value of money* by having toiled to earn it, and able to take their stand in the ranks of the self-respecting supporters of American citizenship.

It is desirable that all work in the direction of saving destitute children should be done in as perfect harmony as is consistent with the rights of individual opinion. We have from the first invited everywhere a frank discussion of ways for *effectually* aiding those who are yet to sustain or pull down the pillars of the state.

The poor we have always with us — and the little children of the poor. A good proportion of the most trying instances of galling poverty, and the loss of opportunities for these dependents, are brought about through chronic and incurable sickness rather than by dissipation and crime. Poverty is toiling in garret and cellar, with failing health, uncheered by sun or stars. The criminal, in our strange and shifting social conditions, seems, for the time, better fed, clothed, and housed, whether sentenced or free, than the struggling poor. We are in a new age, and our hillsides are ringing with clamorous machinery unknown a generation ago. The steam engine, by annihilating numerous handicrafts and creating vast accumulations of capital, has revolutionized the whole organization of industry and altered profoundly the relations between capital and labor. Here in America, signally, wage-earners have been exposed to continually shifting conditions and methods of production, while imperilled by sudden and unlimited competition of strange and alien workmen and their women and children. The lad who seeks to learn a trade finds the way barred, in too many instances, or made repellent, through the predominating competition of aliens.

Our native families, sending their sons at any sacrifice through extended and often useless courses of book knowledge, are striving to lift them above the trades, and to fit them solely for salaried positions. The trades are seldom learned by native-born youth, and the employer must of necessity continue to import foreign labor. How many years more can this deplorable state of things continue without grave social peril?

Let us without delay correct the mistakes of the past, and, bringing fresh and larger methods for meeting a gigantic social emergency, gather the children of the slums within institutions such as the Parental Home is designed to be, and which have already been brought to fruition in Holland, Scotland, and England. Let this be done from New England to the Pacific States, that children once outcasts may be brought to be self-supporting and skilled artisans, and lovers of American liberty protected by law. Let science lead, with her accustomed precision and swiftness, applying to education the principles that conform to the mechanism and chemistry of nature.

You have all heard of the great work being done for destitute children by Dr. Bernardo of London. He began in 1866, in quite a humble way, with only one boy at first, who was hungry, ragged, and homeless. But as

soon as he came to realize that the number of boys and girls living in misery, degradation, and vice constituted a considerable portion of the population of London, he dedicated himself to rescuing the children of the slums. The work grew rapidly; and though depending on the spontaneous gifts of the public for its support, he has been enabled to establish thirty-three houses in London and seventeen elsewhere, having now therein six thousand or more girls and boys. The total number of destitute children removed from the life of the street and the slums during his long years of work exceeds twenty-two thousand. These have all been instructed in household management, educated, taught trades, or fitted for domestic service, and brought, one and all, during their stay in the houses, under the influence of genuine Christian instruction and example. Some six thousand, carefully equipped for their life work, have found places in the colonies.

The objects of Dr. Bernardo's work are, as stated by himself, to rescue, educate, and industrially train. The precision and definiteness of the training adopted affect deeply the character of the children, whose lives have hitherto been wild and purposeless.

The usual school day begins at 9 A. M., continues, with two hours' interval for dinner and for drill and play, to 4.30 P. M.; supper at 6 P. M., then a last drill and an hour's play; lights out at 9 P. M. The day begins and closes with family prayer. The half-time system has always been in vigorous operation, and the great success attained by Dr. Bernardo he himself ascribes mainly to that system. For one half of his day only does a capable boy attend school, and for the other half one of the trades shops, where practical training is imparted under experienced workmen. The trades taught are tailoring, shoemaking, carpentry, brushmaking, engineering, baking; and there are shops also for wheelwrights, blacksmiths, tinners, boxmakers, etc. There are well appointed work-shops for all these. In learning to master tools the boy learns to master himself, and thus the shops teach him, not merely to become a thorough mechanic, but also a man.

Repairs of their own boots, shoes, and clothing, as well as new ones, are made by the boys. The special aptitude of pupils is studied before selecting a trade. The partially crippled are given sedentary occupations, such as tailoring and shoemaking.

Dr. Bernardo writes, "As I send out into life more and more of my boys, I find that the one who has the mastery of his hands in any one direction is the boy who best succeeds." There are ample playgrounds, and the gymnasium is in constant requisition. Some acquire the mastery of a musical instrument in leisure hours. Almost if not all the homes have savings banks. The doctor writes: "I endeavor to treat them as responsible beings possessing immortal souls, with a future as lasting as eternity. Christianity is not presented as a theory of creed or dogma, nor as an austere system of shall nots; it is rather set forth as daily bread, as the love of Christ for sinners, as the pillar of cloud to shelter from temptation, as the pillar of fire to illuminate and cheer the traveller in life's darkest nights."

The *morale* of the institution leavens from the outset the life of the children admitted; and it is a matter of wonder to observe how the bad habits and vicious propensities of boys taken from the vilest surroundings fall away and disappear amidst the bracing atmosphere of such training.

Shall a movement of this character here in Massachusetts, as contemplated by the Parental Home, wait longer for the want of two thousand dollars—perhaps wait a decade, for others to see and correct the mistakes of the present generation? A short month only may answer.

Contributions can be sent to the THE ARENA, or to the Treasurer P. H. A., Albert H. Higgins, 175 Bellevue Street, Boston.

OUR FUND FOR THE DESERVING POOR.

Total receipts as per last report	\$3,003 84
Total disbursements as per last report	2,750 26
	<hr/> \$253 58

THE POOR FUND. MARCH AND APRIL, 1893.

Mrs. L. P. Remington, Lawrence, Mass.	\$0 75
Dr. Emily E. Spencer, Holton, Kan.	5 00
E. P. Holden, Penacook, N. H.	5 00
Ethel and Murray Fox, Grand Rapids, Mich.	2 00
C. L. H., Boston, Mass.	2 00
A friend, Boston, Mass.	1 00
John Posey, Peekskill, N. Y.	2 00
Samuel S. Reed, Portland, Or.	1 00
H. B. Augustine, Davenport, Ia.	1 00
A friend, Dessemer, Ala.	5 00
M. A. P., Boston, Mass.	1 00
	<hr/> \$25 75
Total	\$279 33
Disbursements	130 49
	<hr/>
Balance	\$148 84

DISBURSEMENTS IN NORTH END UNDER PERSONAL DIRECTION OF REV. W. J. SWAFFIELD OF THE NORTH END BETHEL.

First Report.

Coal for fourteen families	\$27 15
Bread, milk, and groceries	3 40
For making Reading Rooms more attractive	15 00
Medicine for sick, meals, and lodging	5 35
	<hr/>
	\$50 90

Second Report.

Rent to prevent the eviction of a poor but respectable family	\$5 00
Groceries and bread	4 59
Coal	2 00
Medicine	3 50
Boots and rubbers	1 75
Sending man in country	3 00
Lodging and other relief	4 75
	<hr/>
	24 59
	<hr/>
Total disbursements in North End	\$75 49

Special Cases.

A poor woman whose health is broken down, in great destitution for food and clothes	\$20 00
Two special cases of old ladies in need	10 00
A poor man (case personally investigated)	10 00
For poor woman with two sick daughters	5 00
To widow of physician in need	10 00
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	\$55 00
	<hr/>
Total disbursements since last report	\$130 49
Total balance on hand	\$148 84

